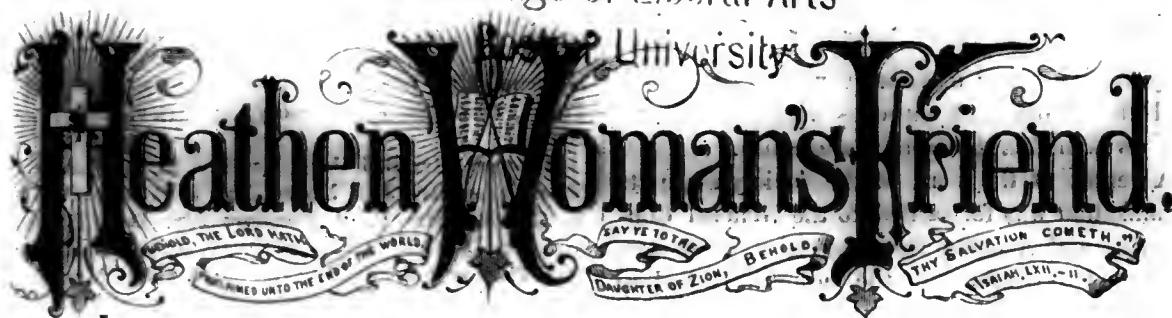


Gift of
Mrs. Mary Warren Myers.
Class of 1885
April 1915



SIXTH ANNUAL REPORT OF THE WOMAN'S
FOREIGN MISSIONARY SOCIETY OF THE
METHODIST EPISCOPAL CHURCH.

FOR THE YEAR ENDING APRIL 1, 1876.

Deep strike Thy roots, O heavenly Vine,
Within our earthly sod,
Most human and yet most divine,
The flower of man and God!

Apart from Thee all gain is loss,
All labor vainly done;
The solemn shadow of Thy cross
Is better than the sun.

Whittier.

THE SEVENTH ANNUAL MEETING OF THE GEN-
ERAL EXECUTIVE COMMITTEE

Was held in the Metropolitan Church, Washing-
ton, D. C., commencing on Wednesday, May 10,
1876. The following delegates were present,
representing their respective branches:—

New England.—Mrs. C. P. Taplin, Mrs. Jos.
Cummiings, Mrs. B. J. Pope.

New York.—Mrs. W. B. Skidmore and Mrs.
Jos. Hillman.

Northwestern.—Mrs. J. F. Willing, Mrs.
R. F. Queal, Mrs. A. Wood.

Western.—Mrs. L. E. Prescott, Mrs. E. K.
Stanley, Mrs. J. D. Blake.

Philadelphia.—Mrs. J. F. Keen, Mrs. P. L.
Bennett, Mrs. E. J. Eckles.

Cincinnati.—Mrs. W. A. Ingham, Mrs. D.
W. Clark, Mrs. A. S. Clason.

Baltimore.—Miss I. Hart, Mrs. J. P. New-
man, Mrs. J. T. Murray.

The opening religious exercises were con-
ducted by Miss Hart, of the Baltimore Branch.

An organization was effected by the election of
Mrs. Hibbard, of Central New York, as pres-
ident, and Mrs. Warren, of Boston, as secretary,
with Mrs. Gracey and Mrs. Beveridge as assist-
ants.

Immediately after the organization a committee
from the Washington Preachers' Meeting was
introduced, which extended most kindly greetings
from that body.

The interest of the meeting was greatly en-
hanced by the presence of Miss Clara Swain,
M. D., the first medical missionary sent out by
the Society, and the first graduate of a medical
college sent to Asia, and who, after six years of
efficient service in India, returned on account of
failing health.

The corresponding secretaries of the different
branches presented their reports. They were
teeming with interest and encouragement, and
although during the past year pressure was felt
in every direction, yet they were able to show
advancement everywhere, which called forth grat-
itude from every heart.

Letters of great interest were read from the
missionaries in the different foreign fields. Every
estimate coming up from these missions was very
carefully considered by the corresponding secre-
taries, who constituted the Committee on Finance.

Several young ladies were accepted by the
committee as teachers and one or two physicians.

The anniversary of the Society was held in the
Metropolitan Church on Friday evening, and was
well attended. Rev. Mr. Black, of Washington,
presided, and made a comprehensive opening
address. Addresses were delivered by Dr. Tho-
burn, of India, and Mrs. Hibbard, of New
York. Every one felt that this was one of
the most interesting anniversaries ever held by
this Society.

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Quite a number of missionary meetings were held in the different churches during the week, and awakened enthusiasm in the cause.

A report of the work of the Society since its organization was forwarded to the General Conference, and a committee from that body was appointed to confer with the ladies in regard to a closer relation with the parent Board. Several propositions were made by this committee, which were considered and acted upon. The relations of the Society remain the same as of old, no departure from the old landmarks being deemed advisable.

The spirit of prayer and devotion was not confined to the half hour preceding the daily meetings, but was manifest at all times, and the sweetest harmony and devotion prevailed. The social entertainments will be among our pleasant recollections.

A most delightful reception was given by Mrs. President Grant, at the White House, appreciated and enjoyed by all. The lunch at Mrs. Somers', the entertainment by Mrs. Cowen, the ride to Arlington Heights, the excursion down the beautiful Potomac to Mount Vernon, and Mrs. Newman's kindness and attention, will all live in our memories.

The committee concluded its meetings on Friday night, having been in session nine days. These were days of responsibility and weariness, but of delightful Christian fellowship.

With devout gratitude for the past, we enter the coming year full of zeal and hope. Our trust is in the Arm that never fails.

REPORTS OF BRANCHES.

NEW ENGLAND BRANCH.

OFFICERS. — *President*, Mrs. Rev. Dr. Patten.
Recording Secretary, Mrs. L. H. Daggett.
Corresponding Secretary, Mrs. Rev. C. P. Taplin.
Treasurer, Mrs. Thomas A. Rich.

Vice-Presidents, Mrs. Bishop Baker, Mrs. Bishop Wiley, Mrs. E. F. Porter, Mrs. L. Flanders, Mrs. Rev. Dr. Warren, Mrs. A. Ellis, Mrs. L. Hull, Mrs. Rev. C. Field, Mrs. B. H. Barnes, Mrs. P. Holway, Mrs. W. F. Claffin, Miss M. H. Lindsay, Mrs. T. P. Richardson, Mrs. A. D. Hatch, Mrs. A. C. Knight, Mrs. Benj. Badger, Mrs. Rev. Dr. Barrows, Mrs. Rev. Dr. Cummings, Mrs. Rev. A. Binney, Mrs. Rev. Dr. Torsey, Mrs. G. E. Taylor, Mrs. Rev. George Pratt, Mrs. William McGilvery, Mrs. John Kendrick, Mrs. J. D. Flint, Mrs. Rev. W. D.

Malcolm, Mrs. Rev. H. W. Worthen, Mrs. Rev. B. K. Pierce, Mrs. Rev. S. L. Gracey, Mrs. Rev. C. L. Eastman.

Managers, Mrs. B. J. Pope, Mrs. Rev. M. Trafton, Mrs. Silas Pierce, Mrs. J. P. Magee, Mrs. B. B. Russell, Mrs. W. C. Child, Mrs. R. M. Pomeroy, Mrs. D. E. Poland, Mrs. J. S. Damrell, Mrs. H. B. Smith, Mrs. G. E. Haven, Mrs. Thomas Bagnall, Mrs. Harvey Scudder, Mrs. Rev. R. R. Meredith, Mrs. John Noble, Mrs. Ann Tirrell, Mrs. Edwin Fogg, Mrs. J. W. Tower, Mrs. Rev. G. P. Wilson, Mrs. Geo. P. Phinney, Mrs. S. G. Lane, Miss Pauline J. Walden, Mrs. Rev. S. B. Sweetser, Miss Hannah Haven.

Auditor, J. P. Magee.

REPORT.

Balance, April, 1875	\$464 57
Received to Feb. 10, 1876	10,702 34
Total	\$11,166 91
Disbursements from April 1, 1875, to Feb. 10, 1876	11,136 93
Balance on hand Feb. 10, 1876	\$29 98

Under direction of the General Executive Committee, the New England Branch assumed last year, for work in India, \$4,560; for China, \$2,924; for South America, \$1,722; for Mexico, \$460, with a provisional fund of \$1,000.

Great as has been the financial pressure upon all departments of business, the mites gathered here and there have been equal to our liabilities, and the last remittance to the foreign field left a balance — small, indeed, but a balance — in our treasury.

The New England Branch has never enjoyed a more prosperous year. 55 auxiliaries have been organized, and 47 ladies have been made life members.

We now have 4 honorary patrons, 13 honorary managers, 377 life members, 244 auxiliaries, with a membership of 6,000.

The reports from the foreign fields are full of interest and encouragement.

Two new missionaries have been sent out, Miss L. A. Campbell to Peking, and Miss L. H. Green, M. D., to Bareilly. Miss C. A. Swain, M. D., has been called home for rest after six years of unceasing and successful toil.

Their missionary work never had a stronger hold upon the women of New England than to-day. New ground has been cultivated by most efficient laborers. In many of the old auxiliaries there are evidences of growth and permanency.

not hitherto seen, and best of all, there is a deepening conviction that entire consecration to God must underlie all successful service in His vineyard.

If our faith fail not, the future shall be as the past, and much more abundant.

MRS. C. P. TAPLIN, *Cor. Sec.*

NEW YORK BRANCH.

OFFICERS. — *President*, Mrs. Rev. Dr. Olin.
Treasurer, Mrs. M. J. Cornell.
Assistant Treasurer, Miss Helen A. Miles.
Recording Secretary, Mrs. Dr. Crane.
Corresponding Secretary, Mrs. William B. Skidmore.
Assistant Corresponding Secretaries, Mrs. Joseph Hillman, Mrs. Dr. Lore, Mrs. Jacob Chace, Mrs. Geo. Goodier, Mrs. Dr. Hibbard, Mrs. Judd, Mrs. Dr. Kidder.
Vice-Presidents, Mrs. Dr. Kidder, Mrs. M. A. Robinson, Mrs. Dr. Crane, Mrs. Jacob Chace, Mrs. Dr. Lore, Mrs. Sayre, Mrs. Nye, Mrs. Griffen, Mrs. Childes, Mrs. Downer, Mrs. Fox, Mrs. E. Remington, Mrs. N. Foote, Mrs. Van Horn, Mrs. T. Carleton, Mrs. James, Mrs. Lockwood, Mrs. Dr. R. Dashiell, Mrs. C. R. Wright, Mrs. E. S. Janes, Mrs. Hart, Mrs. Dr. Hibbard, Mrs. Dr. Steele, Mrs. Dr. Clark, Mrs. Hillman, Mrs. J. Latimer, Mrs. Moore, Mrs. Wilcox, Mrs. J. B. Foote, Mrs. Shove, Mrs. Weed, Mrs. George T. Cobb, Mrs. Dr. Crooks, Mrs. Stevens, Mrs. Dr. J. M. Reid, Mrs. Geo. Goodier.

REPORT.

Balance in Treasury, April 1, 1875	\$4,147 75
Receipts April 1, 1875, to Feb. 10, 1876	10,163 83
	<hr/> \$14,311 58
Disbursements during year	16,766 77

The work assigned to the New York Branch by the General Executive Committee of 1875 required the appropriation in gold of \$16,766.99. Of this amount \$4,000 was pledged to provide Dr. Trask with a hospital for women in Foochow, China, to which place she had gone one year previously to begin medical work. We are glad to report that this pledge was met from the proceeds of the Bazaar held by a few of the New York and Brooklyn churches last winter. Of the missionaries supported by this branch, Miss Sparkes has given five years of constant labor to the girls' orphanage in Bareilly, India.

Reports of her work, together with letters received by patrons from the orphans, sixty in number, supported by this Branch, give satisfactory evidence that Miss Sparkes' ability in this department is unsurpassed. Miss Pultz's work in Moradabad, India, is enlarging in interest and is strictly among the zenanas.

The medical work in Moradabad, established by Miss Lore, is most prosperous, encouraging alike to missionaries and its supporters at home. Other parts of our work in India, comprising schools and Bible-women, are very interesting, but would make our report too lengthy for this place.

In Bulgaria Mrs. Clara Proca is busily engaged visiting and teaching, and we have reason to believe she is reaching the hearts of some of her sisters.

The work in Mexico is of slow growth, owing to the want of a proper place for a school and orphanage or residence for the missionary in Pachuca.

Miss Hastings has perseveringly kept her position alone, though the reports at times have been very alarming and danger seemed near. She pleads that the Society will remember her work among this superstitious and degraded people.

In the orphanage in the city of Mexico we have fourteen orphans supported by this branch.

In our home work we have succeeded beyond our most sanguine expectations, and we return thanks to God that he permits us to be co-workers together with Him.

Notwithstanding the failure of some of our auxiliaries through the depression that exists in business and affects many of our churches, we report 291 auxiliaries, an increase of 38 this year; 9,055 members, increase of 1,755; subscribers to H. W. F., 3,126; life members, 325, increase fifty.

H. B. SKIDMORE, *Cor. Sec.*

PHILADELPHIA BRANCH.

OFFICERS. — *President*, Mrs. James Long.
Vice-Presidents, Mrs. Bishop Simpson, Mrs. Bishop Kingsley, Mrs. Rev. C. Holmes, Miss Mary Lowber, Mrs. Chas. Scott, Mrs. Dr. O. B. Gause, Mrs. J. M. Longacre. The pastors' wives of the city churches.
Corresponding Secretary, Mrs. J. F. Keene.
Assistant Corresponding Secretaries, Mrs. A. Lowrey, Mrs. E. A. Johnson, Mrs. P. L. Bennett.
Recording Secretary, Miss Adelaide Townsend.
Treasurer, Mrs. Wm. M. Whitaker.
Conference Secretaries, Mrs. E. B. Stevens, Wilmington, Del., Miss Mary McCord, Central Pennsylvania, Mrs. E. C. Eckles, Erie, Mrs. M. A. Wheeler, Wyoming.
Organizing Secretaries, Mrs. F. W. Judd, Susquehanna Depot, Pa., Mrs. J. S. Austin, Reno, Pa., Mrs. Safford, Kingston, Pa., Miss M. Hunnings, Pittsburg, Pa., Miss J. Homer, Allegheny City, Pa.

REPORT.

The success that has attended the work of the Woman's Foreign Missionary Society is due to the spirit of prayer and the careful gleaning of the mites. Driven by our consciousness of weakness to lay hold on the Source of Strength, we have appealed, and not in vain, to Him who is able to subdue all things unto Himself. It is He who has taught our hands to war and our fingers to fight.

As we do not raise our funds by public collections, we feel the necessity of more assiduously cultivating all opportunities of gathering the small sums, and have learned lessons of patience, self-denial, and providential ways that are as valuable in work as in personal experience.

Our Philadelphia Branch has supported twelve orphans in Bareilly and two in Paori, India, and four in Mexico. We have sustained the medical work in Peking and the girls' boarding-school in Kiu-Kiang, and assisted in building the hospital and carried on one day-school in Foochow, China. The native girls' schools, in Lucknow, and the work among the women in Cawnpore, India, has also been ours, and something has been sent for the work in South America. At one time in the year our treasury was entirely emptied, but we received an assurance of God's knowledge of our need very soon in an anonymous donation of \$500, and the payment of a legacy of \$100 from the estate of Mr. Isaac Diehl. All our appropriations have been promptly met and God has supplied all our need. We number now 123 auxiliaries with 4,750 members.

1875. Feb. 10.	Balance	\$50 93
1876. Feb. 10.	Receipts for the year	5,544 60
Total		\$5,595 62
1876. Feb. 10.	Disbursements for the year	4,337 73
1876. Feb. 10.	Balance	\$1,257 89

MRS. J. F. KEENE, *Cor. Sec.*

BALTIMORE BRANCH.

OFFICERS. — *President*, Mrs. F. A. Crook.

Vice-Presidents, Mrs. Bishop Ames, Mrs. Thomas Sewall, Mrs. Jno. Bingham, Mrs. Jno. L. Turner, Mrs. Geo. Linville, Mrs. Dr. Thos. Owings, Mrs. A. Boyd, Mrs. J. S. Berry, Mrs. Dr. J. P. Newman, Mrs. Rev. J. T. Murray, Mrs. Rev. D. Carrol, Mrs. Rev. G. W. Cooper.

Corresponding Secretary, Miss Isabel Hart.

Assistant Corresponding Secretary, Mrs. B. R. Cowen.

Recording Secretary, Miss M. V. Munroe.

Treasurer, Mrs. M. G. Hamilton.

District Secretaries, Mrs. Dr. Wilson, Mrs. W. A. Lietch.

Managers, Mrs. Dr. J. O. Peck, Mrs. Fowler, Miss M. A. Fisher, Miss P. Hartman, Miss Lou. Smith, Mrs. Rev. S. M. Hartsock, Mrs. Rev. R. W. Black, Mrs. Rev. F. S. Evans, Mrs. J. W. Somers, Mrs. Dr. D. C. Morgan, Mrs. Dr. Reynolds.

Auxiliaries,	65
Members,	2,700
Sub. to FRIEND,	639
Balance in treasury, May 1, 1875	\$742 59
Received up to Feb. 10, 1876	4,172 64
Total	\$4,915 23
Disbursements	4,157 07
In treasury, Feb. 10, 1876	\$758 16

As we cast our eyes over our fields of labor, we have reason to rejoice in the work wrought. Miss Swain reports good service being rendered by our Bible-women in Bareilly, and Mrs. Stretton in Moradabad has faithfully and effectively helped Mrs. Parker. The schools we have supported in Nynec Tal and Palee among the sterile mountain regions have evidently been exerting a good influence.

In China, in Foochow, our faithful and invaluable missionary, Miss Woolston, has been unusually active in organizing and supervising day-schools, as well as in the care of the orphanage. Our deaconess, called the "Mary of Lo Kang," tells the story of the Cross with sweet simplicity to her country-women. Varying fortunes have attended our day-school in Kiu-Kiang and our teacher in Peking. Faithful work has been done in both cities.

In Mexico we contributed our quota to the orphanage, which is termed the glory of the mission. We esteem it a special honor and privilege to have rented the home in Japan in which that heroic and devoted pioneer, Miss Schoonmaker, has inaugurated her blessed work. That school-home has already become the birth-place of souls. Five of the scholars have publicly professed faith in Christ; others are kept from a public profession only by fear of consequences.

Our branch has stood alone in carrying the war into Africa. Poor Africa! Even Christian faith

seems to falter and missionary zeal to cool as we turn thither. In Bexley, Bassa County, Liberia, we sustain one simple-hearted, devoted Liberian woman, who has gathered about her some thirty children, instructing them in the elementary principles of knowledge and faith, and telling them, with a heart aglow, of the Love that stoops to save the vilest and lowest. The money to sustain more day and Sabbath schools is asked for, and also an educational institution of a high grade to train teachers competent for the mighty work before them.

MISS ISABEL HART, *Cor. Sec.*

CINCINNATI BRANCH

OFFICERS. — *President*, Mrs. Bishop Clark.

Vice-Presidents, Ladies Whetstone, Wilbur, Simpkinson, Smith, Comegys, Riddle, Rudisall, Clason, Taylor, Lindsay, Kenskadden, Hill, Benton, Miller.

Recording Secretary, Mrs. Wm. Gamble.

Corresponding Secretary, Mrs. W. A. Ingham.

Treasurer, Mrs. Wm. B. Davis.

Managers, Ladies House, Decamp, Williams, Dale, Elstner, Crawford, Hagans, Davis, Hamilton, Wilson, Colter, together with the presidents and treasurers of the Cincinnati auxiliaries.

Auditor, J. F. Larkin.

Conference Secretaries, Cincinnati Conference, Mrs. Chas. Ferguson, Waynesville; Ohio Conference, Mrs. E. V. Bing, Newark; Central Ohio Conference, Mrs. P. S. Donelson, Toledo; North Ohio Conference, Mrs. H. M. Ingham, Cleveland; West Virginia Conference, Miss Lizzie M. Boyd, Wheeling; Washington Conference (colored), Mrs. M. L. Hagans, Wheeling; Kentucky Conference, Mrs. C. B. Savage, Covington; Pittsburg (fractional), Mrs. Kate P. Bruch, Canton; Erie Conference (fractional), Mrs. W. A. Ingham, Cleveland; Baltimore Conference (fractional), Miss Lizzie Russell, Pledmont.

District Secretaries, East Cincinnati District, Mrs. Wm. Runyan; West Cincinnati District, Mrs. T. H. Pearne; Dayton District, Mrs. Wm. Herr; Springfield District, Mrs. Bishop Morris; Hillsborough District, Mrs. M. L. Pickering; Ripley District, Mrs. S. Weeks; Portsmouth District, Mrs. Bartram; Chillicothe District, Miss Carrie Scott; London District, Miss Mary Warner; Marietta District, Miss Kate Brawley; Columbus District, Mrs. L. Taft; Lancaster District, Mrs. J. Mitchell; Zanesville District, Mrs. H. Mery; Gallipolis District, Mrs. E. L. Bicknell; Delaware District, Mrs. H. C. Fibley; Bellefontaine District, Mrs. Dr. Adams; Findlay District, Mrs. Wm. Jones; Kenton District, Mrs. W. S. Paul; Cleveland District, Miss S. McDermott; Sandusky District, Mrs. E. Y. Warner; Galion District, Mrs. Dr. Campbell; Mt. Vernon District, Miss Louisa Bowers; Mansfield District, Mrs. B. B. McVey; Wooster District, Mrs. W. H. Painter; Barnesville District, Mrs. M. E. Frazier; Allegheny District, Mrs. J. Grant; Steubenville

District, Mrs. N. U. Walker; Akron District, Mrs. G. W. Manly; Cleveland District, Mrs. W. A. Ingham; Winchester District (Baltimore Conference), Miss E. Russell; Wheeling District, Mrs. Dr. Moore; Guyandotte District, Mrs. H. M. Hall; Covington and Maysville District, Mrs. W. C. Hamilton and Mrs. M. Phister; Lexington District, Mrs. H. M. Shaw; Louisville District, Mrs. J. S. Chadwick; Greenville District, Mrs. B. A. Stubbins; Ashland District, Miss M. A. Richardson.

REPORT.

April 1, 1875, to Feb. 10, 1876.

Balance on hand	\$6,640 85
Cash received from Cincinnati Conference Division	\$1,121 92
Cash received from Ohio Conference Division	2,689 16
Cash received from North Ohio Conference Division	1,021 95
Cash received from Central Ohio Conference Division	661 78
Cash received from Erie Conference Division	482 00
Cash received from Pittsburg Conference Division	267 57
Cash received from Kentucky Conference Division	97 60
Cash received from West Virginia Conference Division	603 88
Per Book concern including legacy from Mrs. Sarah White	390 12
From Advertising Committee	60 00
“ Miss Leming's over-pay on return home	25 88
“ New York Branch	20 00
	<hr/> \$7,444 86
Total with balance	\$14,085 71
Disbursements	9,092 27
	<hr/>
Balance in hand Feb. 10, 1876	\$4,993 44

The Cincinnati Branch has been granted a year of prosperity in the midst of financial pressure.

We have added 123 new organizations, and number now 543 *live* auxiliaries, besides 80 others, of which we hope it may be said, “She is not dead but sleepeth.” These auxiliaries include 9,000 members, and 2,950 subscribers to *Heathen Woman's Friend*, 3 honorary patrons, 14 honorary managers, 270 life members, besides 40 persons and societies of honorable mention, which support, as special work, 6 Bible-women in India, 14 girls in the Bareilly Orphanage, and 8 in the Orphanage at Mexico City, and four scholarships in the Girls' Boarding School at Lucknow.

Our facilities for usefulness are increased since the division by Conference boundaries. We rep-

resent eleven of these, viz. Cincinnati, Ohio, Central and Northern Ohio, Kentucky, West Virginia, and Washington Conferences (the latter, colored), besides fractional portions of Baltimore, Pittsburg, and Erie Conferences, with occasional societies in the German Methodist churches. These sections are again subdivided into districts corresponding exactly with presiding elders' districts. We have a secretary for each integral and fractional Conference division, and one also for each district, who aims at nothing less than to plant an auxiliary in every charge. We number, then, forty-four workers actively engaged at the forefront in organizing and sustaining societies.

Not all the missionaries have crossed the seas: we have at least a half hundred in the Cincinnati Branch, who are an evangel to the 100,000 women in the Methodist churches of Ohio, Western Virginia, and Kentucky. *We are praying for the enrolment of every one of these.*

We maintain Isabella Thoburn, the first missionary sent out by our Society, and who now enters upon her seventh year of service, her assistants, Misses Duncan and Mispelaur (these three are engaged at Lucknow), also Miss Lottie Mason, M. D., at Kiu-Kiang, and Misses Susan M. Warren and Nettie C. Ogden at Mexico City. These all are laboring faithfully in foreign lands. We may say with emphasis, of every department of our work here and abroad, "God is with us," and we all do feel, through this wonderful medium of toil for souls, that we "sit in heavenly places in Christ Jesus."

MARY B. INGHAM, *Cor. Sec.*

NORTHWESTERN BRANCH.

OFFICERS. — *President*, Mrs. H. M. Beveridge.

Corresponding Secretary, Jennie F. Willing.

State Secretaries, Wisconsin, Mrs. S. J. Steele, Appleton, Mrs. O. I. L. Hauser, Milwaukee; Michigan, Mrs. M. T. Lathrop, Jackson, Mrs. F. D. York, Wayne; Indiana, Miss Kate Sample, Muncie, Mrs. M. B. Wood, Williamsport; Illinois, Mrs. I. R. Hitt, Evanston, Mrs. A. E. Sanford, Bloomington.

Recording Secretary, Mrs. I. N. Danforth.

Treasurer, Mrs. Emily H. Miller.

We come to our Annual Review with devout thanksgiving that the good hand of our God has been upon us. "Hitherto the Lord has helped us."

Last year our finance felt the pressure of the

hard times. There had been a falling off in our receipts. We betook ourselves to earnest prayer, believing that God could give us prosperity, no matter how the monetary thermometer might stand.

This year our treasurer reports from April 1, 1875, to Feb. 10, 1876, \$12,247.32, receipts.

As nearly as our State secretaries can come to exact figures, we have

Auxiliaries	540
Members	14,200
Life Members	480
Honorary Managers	3
District Associations	42

And over 4,200 subscribers for THE HEATHEN WOMAN'S FRIEND.

Our work for the year has been the support of Miss Tinsley, in India; Miss Howe, in Kiu-Kiang, China; Miss Hoag, in Kiu-Kiang, China; Miss Woolston, in Foochow, in China; Miss Denning, in Rosario, S. A.; Miss Schoonmaker, in Tokio, Japan; and schools, orphans, Bible-women, deaconesses, and teachers in most of the mission fields occupied by the Woman's Foreign Missionary Society.

All these whom we have sent in our stead to teach the heathen entreat us to remember them and their work in prayer. Can we not induce our societies to take each field as a special subject of prayer, month by month, till we shall know that the Spirit of God is poured out abundantly upon those desert places?

JENNIE F. WILLING, *Cor. Sec.*

WESTERN BRANCH.

OFFICERS. — *President*, Mrs. Bishop Andrews.

Treasurer, Mrs. E. K. Stanley.

Recording Secretary, Mrs. W. W. Fink.

Corresponding Secretary, Mrs. Lucy E. Prescott.

Assistant Corresponding Secretary, Mrs. Mary C. Nind.

State Secretaries, Iowa, Mrs. M. J. Hager; Kansas, Mrs. De Forest Fairchild; Minnesota, Mrs. Rev. D. Cobb; Nebraska, Mrs. Angie F. Newman; Colorado, Mrs. U. B. Wilson.

Conference Secretaries, Upper Iowa, Mrs. Dr. Wetmore; Iowa, Miss M. J. Beck; Des Moines, Mrs. J. C. Scott; North West, Mrs. Rev. S. H. Hartsough.

Managers, Mrs. J. C. Read, Mrs. Dr. C. B. Willis, Mrs. N. J. Vorse, Mrs. E. Demmett, Mrs. F. Butler, Mrs. A. Redhead, Mrs. A. D. Wright, Mrs. M. C. McCoy, Mrs. T. Vincent, Mrs. M. F. Gray Pitman.

Mite-Chest Agent, Mrs. M. B. Muffy.

Auditor, J. W. Muffy.

REPORT.

Balance in treasury April, 1875	\$803 76
Receipts during the year ending Feb. 10, 1876	4,999 88
Paid out during the " " " "	4,499 25
Balance in treasury " " " "	1,304 41
Auxiliaries	146
Members	4,499
Life Members	155
Honorary Managers	10
Subscriptions for H. W. F.	1,489

The past year has been in every respect one of progress.

We are able to report a greater number of auxiliaries, members, life members, honorary managers, and more money contributed than at any previous time.

All reports from foreign fields are most encouraging. Miss Sparkes writes of the girls in the Bareilly Orphanage, India, "They are developing into strong Christians. I can see that they are growing in grace."

Mrs. Badley, of Gondah, Mrs. Parker, of Moradabad, Mrs. Gill, of Paori, Mrs. Cherington, of Seetapore, speak of great success in their work, limited only by the necessary means to carry it forward. Miss Blackmar, unable to do regular missionary work, has rendered equally valuable service by translating books for women and children. With gratitude to God we record her restoration to health, and appointment by the India Conference to the Paori Orphanage. Miss Porter, of Peking, China, speaks of prosperity in her schools and of her increasing love for the mission work. Mrs. Plumb and Miss Hoag bear testimony to the good accomplished by our contributions to the work in Kiu-Kiang and Foochow. Miss Hastings reports her Mexican girls eagerly committing to memory the Scriptures, one memorizing the first sixteen chapters in Matthew in less than two months. Miss Schoonmaker's urgent appeal for money to build a suitable home in Tokio, Japan, and to carry forward the work in this most promising field demands the prayerful attention of every Christian woman. God's manifest approval of our work in every department calls for thanksgiving, with humiliation to know that we have not accomplished all that we might. With the increasing light and responsibility we trust for a richer ingathering the coming year.

LUCY E. PRESCOTT, *Cor. Sec.*

TABULAR VIEW OF HOME WORK.

	N. E.	N. Y.	Phila.	Baltimore.	Cincinnati.	N. W.	Western.	Miscellaneous.	TOTALS.
Auxiliaries	244	201	123	65	543	540	146		1,952
Annual Members ..	6,000	9,055	4,750	2,700	9,000	14,200	4,499		50,204
Honorary Patrons and Managers and									
Life-Members	394	325	115	61	287	483	165		1,830
Subscribers to H. W. F.	3,645	2,493	1,299	689	2,951	4,533	1,616	87	17,313
Receipts, April 1, 1875, to Feb. 10, 1876	10,702.34	10,163.83	5,544.60	4,172.64	7,444.86	12,247.82	4,999.88		\$35,276.06

TABULAR VIEW OF FOREIGN WORK.

	India.	China.	Japan.	Mexico.	S. Am'ra.	Bulgaria.	Africa.	TOTALS.
Missionaries, Medical	2	3						5
" Teachers	4	6	1	3	2			11
Bible-women, Native Teachers, Deaconesses	104	13		3		3	1	124
Orphanages	2			2				4
Orphans	107	3		67				237
Homes	3	3						6
Hospitals	2	2						4
Boarding Schools	4	3	1					8
Day "	81	23	1	1	1	1		107

APPROPRIATIONS FOR THE YEAR 1876-77.

NEW ENGLAND BRANCH.

India.

Moradabad Christian girls' school.....	\$600 00
City girls' school.....	310 00
Bible-women.....	340 00
Mrs. Strétton's salary.....	240 00
Bijnour schools.....	400 00
Amroha.....	200 00
Bareilly, Girls' Orphanage.....	360 00
Miss Greene's salary.....	600 00
" " incidentals.....	150 00
Medical work.....	300 00
Roy Bareilly.....	562 00
Budaon.....	650 00
To complete purchase of Bareilly Orphanage.....	1,000 00
Miss Swain's salary.....	375 00
	<hr/>
Exchange.....	\$6,087 00 gold
	1,217 40
Total for India.....	<hr/> \$7,304 40

China.

Peking, Miss Campbell's salary.....	\$600 00
" " incidentals.....	150 00
" " personal teacher.....	120 00
School.....	600 00
Improvements and repairs.....	250 00
Gate-keeper.....	50 00
	<hr/>
Exchange.....	\$1,770 00
	354 00
Total.....	<hr/> \$2,124 00

South America.

Rosario, Miss Chapin's salary.....	\$600 00
" " incidentals.....	150 00
Rent.....	600 00
	<hr/>
Exchange.....	\$1,350 00
	270 00
Total.....	<hr/> \$1,620 00

Mexico.

Mexico City, Orphanage.....	\$400 00
Bible reader.....	60 00
	<hr/>
Exchange.....	\$460 00
	92 00
	<hr/>
Grand Total.....	<hr/> \$11,600 40

NEW YORK BRANCH.

India.

Bareilly, Girls' Orphanage.....	\$1,040 00
Miss Sparkes' salary.....	600 00
" " incidentals.....	150 00
Bible-women.....	360 00
City girls' schools.....	150 00
To complete purchase of Orphanage.....	1,000 00
Lucknow, Bible-women.....	180 00
Two scholarships in girls' school.....	60 00
Agnes Doherty.....	60 00
Moradabad, Miss Pultz's salary.....	600 00
" " incidentals.....	150 00
Bible-woman.....	60 00
Miss Lore's salary.....	600 00
" " incidentals.....	150 00
Medical work.....	300 00
Towards finishing Home.....	500 00
Hurdai, Bible-woman.....	60 00
	<hr/>
Exchange.....	\$6,020 00
	1,204 00
Total.....	<hr/> \$7,224 00

China.

Foochow, Miss Trask's salary.....	\$800 00
" " incidentals.....	150 00
" " personal teacher.....	72 00
Two deaconesses (Mrs. Baldwin).....	48 00
" " to be employed.....	48 00
Dispensary.....	250 00
Clatern.....	40 00
	<hr/>
Exchange.....	\$1,208 00
	241 60
Total.....	<hr/> \$1,449 60

Mexico.

Pachuca, Home.....	\$1,000 00
Miss Hastings' salary.....	600 00
" " incidentals.....	150 00
" " teacher.....	54 00
Bible-woman.....	60 00
School requisites.....	100 00
Hymns, tracts, Scriptures, etc.....	60 00
Mexico City, Orphanage.....	1,340 00
	<hr/>
Exchange.....	\$1,364 00
	672 80
Total.....	<hr/> \$2,036 80

Bulgaria.

Clara Proca, Christinka, and others.....	\$220 00
Exchange.....	44 00
Total.....	<hr/> \$264 00

Japan.

To send out missionary.....	\$1,500 00
Provisional.....	500 00
Grand Total.....	<hr/> \$14,474 40

PHILADELPHIA BRANCH.

India.

Bareilly, Girls' Orphanage.....	\$360 00
Paori, Girls' Orphanage.....	60 00
Lucknow, city schools.....	400 00
Assistant missionary.....	300 00
Cawnpore, Girls' school and Bible-women.....	200 00
To send out missionary.....	1,500 00
	<hr/>
Exchange.....	\$2,820 00
	564 00
Total.....	<hr/> \$3,384 00

China.

Peking, Miss Coombs's salary.....	\$600 00
" " incidentals.....	150 00
" " personal teacher.....	120 00
Hospital expenses.....	300 00
Kim-Kiang, Mrs. Tong and Mrs. She.....	100 00
Travelling expenses.....	20 00
Boarding school.....	600 00
Orphan for 1875 and 1876.....	120 00
Knag Lung, Rice school and building.....	255 00
Foochow, Three day-schools (Misses Woolston).....	240 00
Two deaconesses (Mrs. Channeller).....	48 00
	<hr/>
Exchange.....	\$2,553 00
	510 00
Total.....	<hr/> \$3,063 00

Mexico.

Pachuca, building.....	\$250 00
Mexico City, Orphanage.....	350 00
	<hr/>
Exchange.....	\$600 00
	120 00
Total.....	<hr/> \$720 00
Provisional.....	600 00
Grand Total.....	<hr/> \$7,667 60

BALTIMORE BRANCH.

India.

Nynee Tal, Schools and Bible-women.....	\$240 00
Palce, school	80 00
Bareilly, Girls' Orphanage.....	150 00
Medical Bible-women.....	240 00
Mrs. Bond.....	360 00

\$1,070 00

Exchange

Total.....

China.

Foochow, Miss B. Woolston's salary.....	\$600 00
Boarding school	150 00
Seven day-schools (Miss Woolston).....	800 00
Repairs on building'.....	500 00
Personal teacher.....	50 00
Travelling expenses.....	48 00
Deaconess (Mrs. Edgell).....	45 00
	24 00

\$2,277 00

Exchange

Total.....

Mexico.

Mexico City, Orphanage.....	\$250 00
Miss Swaney's outfit, passage and salary as mission- ary to Pachuca.....	1,160 00

\$1,400 00

Exchange

Total

Africa.

Day-school in, Bexley, Bassa Co.....	\$200 00
Exchange	40 00

\$240 00

Grand Total.....

CINCINNATI BRANCH.

India.

Lucknow, Miss Thoburn's salary.....	\$600 00
Incidentals	150 00
Miss Mispelan's salary.....	300 00
Miss Duncan's salary.....	270 00
Four scholarships.....	120 00
Three Bible-women.....	180 00
Bareilly, Girl's Orphanage.....	420 00
To complete purchase of Orphanage	500 00
Shahjehanpore, Girls' school and Bible-woman	280 00
Panahpore and East Shahjehanpore	360 00
Barabauki.....	100 00

\$3,290 00

Exchange

Total

China.

Kin-Kiang, Miss Mason's salary.....	\$600 00
Incidentals	150 00
Personal teacher	84 00
Rent	215 00
Building and furnishing Hospital	4,500 00
Dispensary	200 00
Foochow, Five day-schools (Mrs. Sites)	400 00
Four deaconesses	96 00
Insurance on buildings	45 00
Travelling expenses of missionaries' wives engaged in our work	75 00

\$6,365 00

Exchange

Total.....

Mexico.

Mexico City, Orphanage.....	\$1,000 00
Miss Warner's salary.....	600 00
Incidentals	150 00
Miss Ogden's salary.....	500 00
Personal teacher for both ladies	180 00
Pachuca, Rent due on last year.....	315 00
" for this year.....	420 00
Towards building Home	250 00

\$3,415 00

Exchange

Total

Provisional

Grand Total.....

NORTHWESTERN BRANCH.

India.

Paori, Orphanage.....	\$180 00
Sumhhah, Schools and Bible-women.....	200 00
Chandonsi	50 00
Bareilly, Orphanage.....	300 00
Lucknow, Two scholarships in school	60 00
Miss Rowe's salary	360 00

\$1,210 00

Exchange

Total

China.

Peking, Hospital expenses.....	\$300 00
Medical missionary, to be sent	2,500 00
Foochow, Miss S. H. Woolston's salary	600 00
Incidentals	150 00
Five day-schools (Mrs. Baldwin).....	400 00
Three deaconesses	72 00
One deaconess (Miss Woolston).....	36 00
Personal teacher.....	72 00
Travelling expenses.....	45 00
Foochow, Postage for Mrs. Baldwin.....	5 00
Klu-Kiang, Miss Howe's salary.....	600 00
Incidentals	150 00
Miss Hoag's salary	600 00
Incidentals	150 00
Two personal teachers.....	168 00
Two orphans	120 00
Repairs on House.....	89 00
Finishing Home.....	500 00
Boarding-school teacher	50 00
matron	50 00
Watchman	36 00
Day-school, No. 1.....	85 00
" " No. 2.....	65 00
" " No. 3.....	70 00
" " Furniture	20 00

\$6,883 00

Exchange

Total

Japan.

Tokio, Miss Schoonmaker's salary	\$600 00
Incidentals	150 00
Home and school.....	3,000 00
Personal teacher	120 00
School requisites	250 00

\$4,120 00

Exchange

Total.....

Mexico.

Mexico City, Orphanage.....	\$300 00
Pachuca, Home and school.....	2,000 00

\$2,300 00

Exchange

Total

South America.	
Rosario, Miss Denning's salary	\$600 00
" " " incidentals	150 00
Exchange	\$750 00
Total	\$900 00

Bulgaria.	
Bible-woman	\$105 00
Support of girl in school	75 00
Exchange	\$150 00
" " "	36 00
Total	\$216 20
Provisional	600 00
Grand Total	\$19,131 60

WESTERN BRANCH.

India.	
Paori, Orphanage	\$60 00
Medical assistant	100 00
Greenugger, Girls' school	80 00
District work	80 00
Miss Blackmar's salary	600 00
" " " incidentals	150 00
Building in Paori, conditional	300 00
Bareilly, Orphanage	480 00
Khera Bajhera, school and Bible-women	150 00
Seetapore	150 00
Gondah	622 00
Exchange	\$2,772 00
Total	\$3,326 40

China.	
Foochow, Watchman	\$42 00
Two schools (Mrs. Plumb)	160 00
" " to be opened (Mrs. Plumb)	160 00
Deaconess, employed by Mrs. Plumb	24 00
" " to be	24 00
Peking, Miss Porter's salary	600 00
" " incidentals	150 00
Personal teacher	120 00
Travelling expenses	50 00
Exchange	\$1,330 00
Total	\$1,596 00

Japan.	
Home in Tokio	\$2,000 00
Exchange	400 00
Total	\$2,400 00

Mexico.	
Mexico City, Orphanage	\$200 00
Exchange	40 00
Total	\$240 00
Provisional	240 00
Grand Total	\$7,802 40

REPORT OF MISSIONS.

INDIA.

BAREILLY STATION.

Mrs. D. W. Thomas, Miss C. A. Swain, M. D., Miss F. J. Sparkes, *Missionaries*; Miss F. S. Bond, Mrs. P. C. Banerjee, Miss E. Durand, *Zenana Teachers*; Mary H. Thomas, Linda Coit, Fanny Moulton, Mary Alexander,

Bible Readers; Eliza Joel, Eliza Sukh, Eliza Mitchell, *Medical Bible Readers*; Rebecca Gowan, Mrs. Hilder, *Dispensary Assistants*; Mrs. Sedgewick, *Orphanage Staff*; Mrs. Farnan, *Matron*; Miss E. A. Jore, Miss H. Roberts, Moulvi Zahur-ud-deen, 2d Moulvi, Moonshee J. Moses; Miss Ada Roberts, Pundit Nand Kishore, 2d Pundit Nand Kishore, Pundit Ragazat Dass, Miriam Simpson, *Teachers*; Mary Fletcher, Mary Webster, Persis W. Peck, Frances Blake, Sarah Wheeler, Mary Barrett, *Pupil Teachers*.

CHRISTIAN WOMEN. — The work in this department as in others advances slowly. As a rule these women are from the lowest and least intelligent classes, and our first work is to instruct them, not only in the truths of the Bible, but in all the things they need most to know. For this purpose we have a day-school for Christian women and girls. Mrs. Banerjee taught this school for three months, as there was no salary for a teacher, and the school was well attended.

After the summer vacation we arranged for a teacher who had been trained in the Orphanage, the wife of one of the theological students. We began the school again in July with thirteen pupils, and the attendance has steadily increased every month. We close the year with twenty-six regular attendants; of these, seventeen are women and the remainder are girls.

In September a mothers' meeting was begun.

The Monthly Missionary Meeting has now become a regular institution, and the women seem interested and give cheerfully. The receipts of this Society for the year are \$18 or thirty-six rupees.

ZENANAS AND CITY SCHOOLS. — This work is now in Mrs. Banerjee's charge, who reports as follows: "I began visiting the zenanas and city schools, under the direction of Mrs. Thomas, July 1, and have since then visited them regularly. There are four Hindoo schools and one Mohammedan school under the control of the mission, also ten schools under the direction of the native judge, that are visited by a Bible-reader only.

MEDICAL WORK. — We have had fifty hospital patients during the year. Six were high-caste Hindoos. They came bringing their families with them; one woman brought a widowed sister, three children, her husband, and twelve servants, besides furniture, food, etc., oxen and three conveyances. When I asked her why her husband came, she said she would be afraid to stay here

without him, that all their friends would give them a bad name, that it would not be respectable; so the husband stayed, somewhat to our inconvenience, for two months.

The poorer classes scarcely ever come without bringing some member of their family to stay with them, so that often we have a few patients but a number of people staying in the hospital. By putting up some temporary arrangements each family lives quite separate and their *pudah* arrangements are not interfered with. For nearly three months there were families of Christians, Hindoos, Bengalis, and Mohammedans staying in the hospital; during the time we had prayer-meetings, and often the women from each family were present. The Hindoo women seemed to enjoy the meeting, but the Mohammedan women always appeared frightened lest we should make Christians of them.

City practice has been about the same as last year. We have three Bible-women connected with our city work, whom Miss Dnraud accompanies three times a week. We have about forty houses which are visited twice a week.

Dispensary items for the year: Prescriptions, 4,970; patients, 1,929; fees received, Rs. 1,132.

Three Bible-women supported by the Baltimore Branch.

ORPHANAGE REPORT. — The close of the year 1875 finds us with one hundred and fifty-seven girls in the Orphanage. Sixteen have been received the present year, but none of them from Government. Two of the sixteen are babies, one ten and the other eighteen months old. The latter was found, when only a day or two old, in a small, open basket near the river-side, and has been cared for by a nurse until recently when she was sent to us; the nurse gave her the name of "Phainke," which means, "thrown away." Two deaths have occurred in the school during the year; both were girls of fourteen or fifteen, and died in the Lord. Eleven of our girls have married, and two others are to marry this month. We have at present three in the Reformatory: two are girls of sixteen who have been with us a short time; the other is only eight years old, but she had learned to use such very bad language that we could not let her live with the other girls.

Forty-five of our orphan girls are members of the Church in full connection, and twenty are pro-

bationers; seven have been received this year as probationers, and five into full membership. Our Normal Class have given us great assistance in teaching this year, and their classes passed a good examination. Those who are occupied all day in teaching visit the zenanas on Saturdays, the others go by turn each day.

KHERA BAJHERA.

Julia Fieldbrave, *Native Pastor's Wife*; Ruth, *Bible-Woman*.

The Bible-woman here visits more than twenty families, in most of which the women listen gladly to the Word.

There are forty-five girls in the two schools, and these schools seem to be of great use in disseminating the truth. The girls repeat the Catechism and understand its meaning. They sing several Christian hymns and learn Scripture texts with no apparent prejudice. In one of the schools there are five girls who can read well in the Third Reader in Hindoo. Two of these are daughters of a Zemindar who died two or three years ago. The mother and daughters are warm friends of the Christians and appear to be inquirers after the truth.

This work is supported by the New York Branch.

MORADABAD.

Mrs. Parker, *Missionary*; Mrs. Stretton, *School Inspector*; Mrs. Huqq, Matilda Adams, Lizzie, Katrina, Emma Hedges, Sophia, *Bible Women and Teachers*.

CITY SCHOOLS. — There have been some changes in the location of the schools, but the number remains the same as last year, ten for Mohammedan girls, and two for Hindoos. There are Sunday Schools in four of these schools which are attended by most of the girls connected with the day-schools, and there are also a large number of women who are usually present. Several of the school-girls died during the cholera epidemic.

BIBLE-WOMEN. — Matilda Adams has commenced work in Chandansi, a large city about thirty miles from Moradabad. She has visited in several families, and she hopes to open a school soon.

Emma Hedges has worked in the village of Harauna, where there are a number of families

who seem to be almost persuaded to confess Christ. The other women have worked in Moradabad in connection with the schools, and in families in parts of the city.

This work is supported by the New England, Philadelphia, and Baltimore Branches.

CHRISTIAN GIRLS' BOARDING-SCHOOL. — There have been forty-two different girls connected with the school during the year. These are divided into six classes, and the course of study arranged for this class of schools by the Conference has been followed. Three girls have been married and have gone to their village homes, where they have the opportunity of doing much good among the Christian women and girls, who are anxious to learn to read and sing. They soon become influential in their village, as they are the only women there who can read and write and who are able to sew and knit.

Ann E. Newhall, who was supported by the Lynn Auxiliary, was taken sick last year, and from the first she seemed to feel that she should not recover. She talked quietly and intelligently about dying, never manifesting fear or doubt. She told her mother a few days before she died that she should soon go to be with God.

The girls are divided into classes, and meetings specially for them are held every week. All are connected with the Sunday School for Christians, and three older girls assist in teaching the Sunday School for heathen girls.

This school is supported by the New England Branch.

Zenana Work.

Miss L. M. Pultz, *Missionary*; Nettie Sigler, Laura Eva, Kassi, *Bible-Women*.

Regular instruction is given in twenty-five houses. Very often several families occupy the same house, the sons bringing their wives to the father's home. Among the low-caste people great numbers collect to hear the singing, and reading of God's Word.

Two women have been baptized during the year; one has since married a Christian teacher, and seems very anxious to learn God's will and keep His commands.

The work among the Christian women has been quite interesting. Those living near the mission-house have met every Thursday afternoon for class-meeting. Two classes in the city

have been taught reading, always commencing with prayer, after which the daily lesson was taken up. The missionary meeting has been well attended, and the money raised has been used to carry on a small school among low-caste children.

The missionary and Nettie Sigler are supported by the New York Branch, the other two Bible-women by the New England Branch.

Medical Work.

Miss Julia A. Lore, M. D., *Missionary*; Jane Plumer, Shulluk, *Medical Bible-Women*; Grace, *Medical Student*.

The medical work of the mission in this station is of earlier date than this year, for although the arrival of a medical missionary from America has caused greater development, still very creditable work was found in existence at the opening of the year. This has been carried on chiefly by Shulluk, a graduate from Dr. Humphrey's medical class, latterly assisted by Jane, from Dr. Swain's class. In March, a proper building having been procured and needed repairs effected, our Dispensary for Women and Children was opened. After a week of waiting with open doors, we enticed our first patients to enter, — a little boy and his sister escorted by their faithful nurse from a house opposite our dispensary. They seemed to bring good luck with them, for at once we began to find that the city's sick were becoming acquainted with the new dispensary. From the 15th of March to the 8th of December our books show that at the dispensary we have treated 840 patients, dispensing 1,780 prescriptions. At the mission-house we have treated or prescribed for about 400 cases. Accurate records have not been kept of this department of the work. In the city from 75 to 100 different houses have been visited with an average of three patients in each house. This branch of the work has been extremely pleasant.

Until the rains prevented we went one morning in each week to a Mohammedan neighborhood where one of our girls' schools is held. Here every Tuesday morning numbers of sick women and children were collected, and about ninety-seven cases were treated. We also made various visits to other neighborhoods, where our medicine-chest was greatly in demand.

For the first three months after opening our

work in the city, we were very greatly aided by having with us Miss Budden, whose knowledge of the native character, combined with a fluent use of their language, stood us in good stead. Financially, our funds have been materially increased by the liberality of the English residents of Moradabad, who have at different times subscribed to the amount of Rs. 150.

Remembering the old adage concerning "small beginnings and good endings," we are fain to look forward with hope for the good results of medical work in Moradabad. But with a trust more deeply rooted in Him who is its Author and we trust will be its Finisher, we cannot fail to expect great benefits.

Miss Lore and Grace are supported by the New York Branch, Jane and Shulluk by the New England Branch.

AMROHA CIRCUIT.

Bella Cutting, *Native Pastor's Wife*; Lois Judd, Lucy A. Walker, Elizabeth —, *Bible-Women and Teachers*.

The school for Christian children in Baboo Khera has been carried on as usual during the year. It is in charge of one of the Bible-women, who also visits the families in the village, where she is well received.

There is an interesting class of young women in the school at Amroha, where their husbands also are being taught. Two of these families have returned to their villages during the year, and two more will go soon. They go back to their homes to earn their own livelihood, but they will be efficient helpers among the people in their villages as leaders and examples. Work is being carried on among the women in many places on the circuit, and every year shows some advance in numbers and in spiritual growth. The work on this circuit is supported by the New England Branch.

SUMBHAL.

Mrs. Bailey, *Pastor's Wife*; Eunice, Martha, Lydia, *Bible-Women*.

The working staff has been reduced by the removal of Josephine, one of the Bible-women, and Julia, one of the teachers. The work seems to be steadily increasing in interest, and there is great need of more Bible-women to enter doors that have but recently been opened to us. Recently one of the government officials, an influ-

ential Hindoo, has invited one of the Bible-women to visit his wife and daughter, especially in order to teach them needle-work, and has sent a conveyance for her. This example of one whom all respect has led many others to request that arrangements be made by which the Bible-women may visit their houses also.

There are four girls' schools, two for Hindoos, and two for Mohammedans. The two Mohammedan schools have twenty girls in each, and most of them can read very readily any book in Urdu that is placed in their hands.

This work is supported by the Northwestern Branch.

BIJNOUR.

Mrs. McHenry, *Missionary*; (Bijnour), Mrs. Paul, *Assistant Missionary*; Ella Porter, *Bible-Woman*; (Najibabad), Mrs. McGregor, *Wife of Head Master*; Salina, *Bible-Woman*; (Nagina), Agnes, *Bible-Woman*; (Chandpore), Josephine Merrill, *Wife of Head Master*; Emily Fish, *Bible-Woman*; (Mahomedpore), Jane, *Bible-Woman*.

The Bijnour Circuit comprises the Zillah of Bijnour, containing six good-sized cities, hundreds of villages, and a population of 690,000. We have work supported by the Woman's Foreign Missionary Society at five points, viz. Bijnour, Najibabad, Nagina, Chandpore, and Mahomedpore.

CITY GIRLS' SCHOOLS. — There were at the beginning of the year eight girls' schools among the Mohammedan population. Of these, five were in Bijnour, two in Najibabad, and one in Chandpore. About 160 pupils were enrolled, though the daily attendance was much less. Three have been closed during the year, two in Bijnour and one in Najibabad; two were closed for inefficiency, and one for lack of funds. One in Bijnour has doubled its numbers and we have been obliged to put in an assistant teacher. At present 120 girls are enrolled.

CHRISTIAN GIRLS' SCHOOLS. — Jane has taught a few Christian girls at Mahomedpore. The parents are so poor that they can ill afford to spare them from the fields and they have made little progress. I have had a school of twelve in the bungalow. They have studied English, Urdu, and Hindoo, with writing and arithmetic. Each afternoon they have gathered to learn knitting, sewing, and crocheting. An hour of each session was allotted for Bible study and religious instruc-

tion. The training of these girls has been a constant pleasure to me. Ella Porter, besides visiting the city schools daily, has had an afternoon school for the Christian women.

SUNDAY SCHOOLS.—Early in the year I opened a Sunday School in one of the girls' schools. As many as fifty-one girls have attended; sometimes one of the Zemindars (landholders) of the village took the place of assistant. As most of the girls are children of his tenants, he commands their attendance. He also gave us access to his house, and we have weekly instructed the women in the Christian faith. Often nearly all the women of the village come to listen. A few months after this, Mrs. Paul, the native pastor's wife opened a Sunday School. This did not meet with so much opposition. Emily Fish has a fine Sunday School in the girls' school at Chandpore. There are now only two day-schools in which we have no Sunday Schools. Want of means of conveyance for the Bible-women has been the only reason for not opening them.

ZENANA WORK.—Beginning the year as strangers to the people, we had no access to their homes. Mrs. Paul soon began making friends with the women near the girls' schools. One visit from her always paved the way for me. In this way we have visited at eight zenanas, though irregularly, usually taking time to run in a few minutes after visiting the school. Agnes at Nagia and Salina at Najibabad have each a good work in the zenanas. Josephine at Chandpore, though not employed as a worker, and often hovering at death's door, has, we feel sure, had a great influence for good on all the women who have visited her.

The Christian women and girls were organized into a Missionary Society at the beginning of the year. The Rs. 14 raised in this manner have been used to supply tickets and picture-books for the Sunday Schools and prizes for the day-schools. We have also held mothers' meetings monthly.

We have just spent some time among our village Christians at Mahomedpore and Mandaur. There are about twenty-seven families in all. They are extremely ignorant, and we fear know little of the spiritual truths of our religion, but they are learning, and their children are being instructed.

This work is supported by the New England Branch.

SHAHJEHANPORE CITY.

Mrs. Knowles, *Missionary*; Fanny, *School Teacher*; Bella, *Zenana Teacher*.

Our girls' schools in the city and district now number ten. Seven of these schools are in the city, two in Tilhar, and one in Pawayan. All these schools have made satisfactory progress during the year, and are in a flourishing condition.

In the city we have also five Sabbath Schools, which have given us much encouragement.

Our zenana work in the city has, during the past year, opened the way into many homes which had seldom, if ever, been visited by a Christian teacher before. We have now access to about twenty families.

Our Doreas Meetings on every Wednesday have also been kept up with much interest and success by several ladies of the station. These have been very beneficial in aiding our poor Christian families.

EAST SHAHJEHANPORE AND PANAHPORE.

Mrs. Carrie M. Buck, *Missionary*.

East Shahjehanpore.

Sarah Stephens, *Native Pastor's Wife*; Jane Gunny, *Teacher*; Begam, *Bible-Reader*.

A school has been kept up during the year for the Christian women and girls, and numbers about thirty. Some who are too old, or not able to be taught to read, are instructed in the Catechism and Bible. Prayer and class meetings are held among them; the missionary meetings have also been kept up by the entire Shahjehanpore charge. The numbers are constantly increasing in this community, and this work must assume much greater proportions in the future. A Christian village has already been begun for such native Christians as are employed in the workshops that are being built up here.

In addition to the work carried on here, two schools have been kept up in the city among the girls of the native soldiers. We have also Sunday Schools among them. The schools have both been taught by Begam, our Bible-reader.

Panahpore.

Minerva Adams, *Native Pastor's Wife*; Ramee, *Bible Reader*; Grace, Matilda, Clarinda, *Teachers*.

The work here has been much the same as in

other years, and the results have been very encouraging. The women as before attend noonday prayers, which are conducted by the native pastor's wife. About twelve women are being taught in the school for the women, and we have eighteen in the girls' school, some of whom have made good progress during the past year. Raneer still visits the surrounding villages as Bible-reader.

The Panahpore work is supported by the New England and New York Branches.

BUDAON.

Mrs. Hoskins, *Missionary*; Martha J. Bruce, Rebecca Stirling Porter, Maharani Khan, Helen Magee, Pamela Post, *Bible-Readers and School Visitors*; (Karanpur), Sarah Ellen Rose; (Kakrauli), Nellie Morris; (Bils), Claudia Dut; (Mundia), Jane.

The work in Budaon City varies but little from year to year. The new feature in the work during the past year has been the organization of the Christian Girls' Boarding School, which was established for the education of the daughters of the native Christians of the district.

The city schools are the same as last year with a slight increase in the number of pupils. The high-caste Hindoo school has a zenana department, the elder pupils being taught in their own homes by the female teacher, and only appearing in the school-room for an occasional examination.

The Sunday Schools have become permanent.

The village work is very encouraging. We need several educated women to send to different parts of the district, where teachers are earnestly asked for. Two will probably go out from the boarding-school before many months.

The work of the city and district is supported by the New York, New England, and St. Louis Branches.

LUCKNOW.

Miss Tinsley, *Missionary*; Miss Rowe, Mrs. Mooney, *Assistant Missionaries*; Caroline Richards, Catherine Massih, Rosimond Herring, Ellen Richards, Elizabeth Jhabbi, Elizabeth, *Bible-Women*.

Our work this year is much the same as it was last year. There are many things to encourage us as well as to disappoint us. Our two most valued assistants were for several months unable to work on account of sickness; in one case the place was partly supplied, but in the other we

were not able to find a substitute and the work had to be suspended. But we hope to be able to open again in the beginning of the year in full force. As we reported last year, so now, our village work is the most promising.

This work is supported by the Northwestern and New York Branches.

City Schools.

Mrs. Craven, *Missionary*; Miss Adeline Singh, *Assistant*.

The year closes with nine schools containing one hundred and eighty-three girls. Five of the teachers are Mohammedan, one is a Hindoo, and the remaining three are Christians. Two of the older schools, owing to irregular attendance, have been closed. During this year many of the older girls have left the schools, so that at present there are few advanced pupils. Death, too, has removed quite a number of our brightest girls, but we believe none have gone into the unseen world without having heard of Jesus the Saviour. Adeline Singh visits each of the schools once a week, spending an hour or two in active Christian work, singing hymns, reading the Scriptures, and teaching Bible truths. Her influence as a Christian among the girls is often manifest. They love her and look up to her as a friend. Connected with these schools are

SUNDAY SCHOOLS. — On the Sabbath day these same girls are gathered by Christian teachers and taught in the Christian religion. One school, conducted by Harriet and Adeline Singh, has had an attendance of over forty girls and women for more than a year. The other Sunday Schools are taught by ladies connected with the mission, by Bible-women, and girls from the boarding school.

This work is supported by the Philadelphia Branch.

Boarding School.

Isabella Thoburn, *Superintendent*; Ellen Mispelaur, Lydia Duncan, Harriet Singh, *Assistants*; Marilla Janvier, Susan David, *Pupil Teachers*; Mrs. Lindsay, *Matron*.

The school year, which closed Nov. 30, shows an increase of boarders and a decrease of day scholars. The greatest number enrolled at any one time was eighty; the whole number enrolled, one hundred and two, of whom fifty-two were boarders.

The examinations showed that the girls had made fair progress both in English and vernacular studies. They have improved also in plain sewing as well as fancy work, and have taken much pleasure in learning to cook, a little room for that purpose having been added to the arrangements of the boarding-house.

We have special cause of thankfulness for the development of Christian principle manifested in their intercourse with each other and their conduct towards their teachers. A number of the large girls go out on Sundays and assist in teaching in the Hindoo and Mohammedan Sunday Schools, and many of them are active in doing good wherever they have opportunity.

With the exception of two cases of severe illness, the health of the girls has been excellent. Hannah Jeremy, a blameless Christian, though only twelve years of age, after a slow and weary decline, was taken to her home in Meerut and from there soon after to her home in heaven.

We have received some timely contributions during the year to assist in educating girls without means, and two valuable presents, — a neat desk from Mrs. Badley, of Gondah, and a matting for the school-hall from Mr. Jewett, of Lucknow.

The Hindustani Missionary Meeting has met regularly throughout the year and has contributed the sum Rs. 20. This has been spent for books and tracts, and for some charitable purposes. The Missionary Society has met once a month, but a prayer-meeting for our work has been held at the same hour each week.

This work is supported by the Cincinnati Branch.

ROY BAREILLY.

Mrs. McMahon, *Missionary*; Mrs. Plomer, *Assistant*; Muradan Begam, Muradan, Moulvie Alla Rakho, Pundit Sheosahai, *Teachers*; Salome Isa Das, Harriet Fiske, *Bible-Women*.

SCHOOLS. — These number the same as last year. A former pupil, a beginner in the school when we first came to this station, has now become a teacher of one of the schools. The *moulvie* who teaches a mission boys' school in his own house teaches one girls' school also, assisted by his wife, whom he has taught to read.

The number of pupils enrolled at the end of November was sixty.

SUNDAY SCHOOLS. — These are the same in

number as the week-day schools, and one in addition at Bhojpore. The week-day schools form the nucleus around which other children and women assemble.

Each year at Christmas time the children have examinations on the Bible, Catechism, and religious instruction they have had for the six months previous; then each one receives a small present, according to attendance and merit. Kind and interested friends in the station furnish us with these means of encouraging the children.

BENGALI ZENANAS. — At present I have pupils in seven houses; in one, a mother and two daughters, in another, a wife and sister-in-law, and in the others the wives only. They are all being taught to read Bengali, so that they may be able to read the Scriptures in their own language.

It is an encouraging fact in connection with this work that several of the Baboos for the past three months have been giving one rupee a month towards the support of the missionary.

Harriet says, "The women hear me gladly, and when I am late in going they say, 'Sister, why were you so long in coming?'" They learn texts of Scripture and repeat them at each visit. She has ten places which she regularly visits. Salome at Bhojpore, thirty miles from here, has visited in some ten or twelve different villages during the past year. She mentions one inquirer, a Brahmin widow of the village of Nagar, as a very hopeful case.

This work is supported by the New England Branch.

SEETAPORE.

Mrs. Cherington, *Missionary*; Betsey Paul, Minerva Nicolson, Harriet Soule, *Bible-Readers and Teachers*.

During the past year we have had Betsey and Minerva constantly employed as Bible-readers. Betsey was formerly in Seetapore, Minerva in Khyrabad. In the former city the work has many encouraging features. We are now cordially invited to houses where we had great difficulty a year ago to be even decently tolerated. Of Khyrabad we cannot speak so hopefully. This is a large, bigoted Mohammedan city where the "purdah system" is so rigorously enforced in the zenanas that we have great difficulty in gaining an entrance to the houses. Our compound girls' Sunday School has been kept up and with

encouraging results. Our village girls' school still continues, and though but twelve girls attend, they come regularly and make good progress both in day and Sunday School instructions.

A few days since the deputy commissioner sent us a bright little girl eight years of age, who had been in the hands of a bad woman. The woman died suddenly, and the child was claimed by two other disreputable characters, but was, through a gracious providence, rescued from the terrible life that seemed to lie before, and sent to us. We have named her Julia Cornelia, and will probably send her to the Bareilly Girls' Orphanage shortly.

This work is supported by the Western Branch.

GONDA AND BARAITCH.

Mrs. Badley, *Missionary.*

Gonda.

Nellie Peters, Waziren, *Bible-Readers*; Harinuzi, *Teacher.*

During the year not only has our work been greatly enlarged, but our band of helpers has also been added to. Among the latter we have in the city of Gonda, Nellie Peters, wife of the native preacher. She is a graduate of Miss Swain's medical class, and has won her way into the hearts and homes of her heathen sisters by her skilful treatment as well as her good words and pleasant manner. In her visiting she has been usually accompanied by Waziren, the converted Musalmani of whom I spoke in last year's report. Waziren became very useful in talking, and is very apt in her illustrations, and brings the truth to their minds in such a clear manner that they cannot but feel and see the force of it.

The report given me by the Bible-women shows that the zenanas have been visited regularly three times a week, and often more frequently. At each time from two to five houses have been entered, and from eighteen to twenty-six women have listened to their hymns and words; many little girls and boys gather around, and thus are fed with crumbs.

Two little girls who were regular scholars have died during the year. They had a blessed release from the poor-house to the Father's home above, and we could not mourn them. There were three of these little poor-house girls; one is still at school.

During the first half of the year we had a school of over thirty bright girls. It was an interesting and promising one. Owing to a lack of good teachers we are obliged to employ *moulvies* and others, who do not like to teach our books. After some time we found out that the teacher was having the girls read the books of Mohammedan faith, and as he would not do as we desired we were compelled to dismiss him. After his dismissal he used his power in destroying the school, and succeeded in getting all the girls to attend his school, and so our most promising one was completely broken up. At the present time there are five little girls reading in the zenanas, and are doing nicely. Next year we hope to have a purdah school for this class of girls.

The school building has been repaired during the year, and in it are two pretty little rooms, one for school and one for Nellie's dispensary.

BARAITCH.

Mrs. Bernard, *Native-Preacher's Wife*; Mary, Susannah, *Bible-Readers.*

Baraitech is a beautiful station, and the city a good one in which to establish mission work.

In February we visited the station and spent a month superintending the work, and only a few days ago we returned from a visit of four days.

Mrs. Bernard has all she can do in taking care of her large family, and hence is unable to go out much. She has, however, some houses in which she reads and talks. Susannah has five houses which she visits regularly, and some women come to her house to listen and learn.

During the year two schools were here, but now only one is in session, the other being broken up for some reason. This one school has twenty girls, and is a very good one. The brightest and most advanced scholar in all my schools attends. She reads in Hindoo with ease and is well-informed in other studies. I gave her a new suit of clothes in addition to her other prizes, and she was a very happy girl.

Nawab Gunge, Colonel Gunge, and Ellenpore.

Libbie Joel, Kitty Downey, Masih, *Bible-Readers.*

Our work now extends to Nawab Gunge, some twenty-four miles from Gonda, and to Ellenpore in the jungle, about the same distance.

Nawab Gunge is a large grain-market, and an excellent place for work. Enoch Joel and his wife have lately been sent there, and although only a few months in her new home, Libbie has already found her way into ten or fifteen houses; she is also a medical graduate and understands her work well. In Colohel Gunge the two girls' schools are still continued and are doing well. I have not been able to visit Ellenpore, but hope to early in next year. Kitty Downey is there with her husband, but sickness in her family has kept her from regular work.

HALDWANI AND NYNEE TAL.

Mrs. Judd, *Missionary*; Florence Gowan, Louisa Gray, Phebe Das, Miriam, *Bible-Readers and Teachers*.

HALDWANI. — The work in Haldwani and other places at the foot of the hills, during the cold season, is quite separate from that in Nynsee Tal Station. In our last year's report we referred to the work there as but just begun for the year: now we are able to report that it has been very encouraging in results.

The work among the women in the villages was the most interesting of the kind I have known in India. These women were from various places in the mountains and seemed to receive the good news of salvation in great simplicity and with a gladness seldom seen in the people of the plains.

In Ramnaggur and Bheem Tal our native preachers' wives have worked among the women, though we have no schools as yet in those places. For the last few months a girls' school has been in progress in Dhapla, where we have a rapidly-growing Christian community, to which the school must be a great blessing. It is taught by Miriam, who was educated in the orphanage of the London Mission, Almorah, and married during the year to one of our Dhapla boys.

NYNEE TAL. — In Nynsee Tal the school in the mission compound has been attended by about the same number as last year. These have also come to Sunday School and service. As none of the higher class can be induced to come here, more attention has been given to work in the bazaar, where several girls and women have been taught at their homes. In this work, Mrs. Buck, who was here for a part of the season, rendered valuable assistance.

In our efforts to secure girls for the school, we found in a village near here a number of women free of access and ready to listen, but as they were out all day laboring, and could only be found at home in the evening, we made an engagement to meet them at that time, once a week. At these meetings we often had fifteen or twenty, besides children and the men, who would also gather round, to hear the Word read and explained and *bhajans* sung.

By far the most intelligent women in the village were two sisters, who said they attended Mrs. Thoburn's school many years ago, that she taught them the same words, and they should never forget her.

A monthly missionary prayer-meeting has been held with our Christian women to unite in the petition for a special outpouring of the Holy Spirit. Their mites have been cheerfully given, and we trust an increase of love and zeal for the work received.

This work is supported by the Baltimore Branch.

GURHWAL.

Mrs. Gill, *Missionary*; Sarah Odell, *Medical Woman*; Almira Blake, *Matron and Teacher in Orphanage*; Sheo Dey, *Teacher of Hindoo in Orphanage School*; Sarah Jones, *Teacher of Christian Women*.

PAORI. — There seem to be indications that the prejudice of the people here against the education of their girls is slowly giving way. A Hindoo pundit in our boys' school who has also been teaching in the orphanage school, built a room on his house for the special purpose of opening a girls' school in his village, and it began again in September. Miss Blackmar being here for a short visit in October, visited the village and school and was pleased to find nine little girls beginning to learn to read. Two other small girls' schools have been established in other parts of the province.

Several changes have occurred during the year. The plains women have now all been removed except Sarah Odell; one aged widow has died; and we have but seven hill-women who are Christians, most of them being only Christians in name. Some of these have been taught to read and have been instructed in Christian truth. Separate religious meetings and a monthly missionary meeting have been held weekly. We have collected this year over seven rupees.

The medical work formerly supported by the Northwestern is now taken by the New York Branch.

In the girls' orphanage Almira Blake continued to work as matron and teacher until December 1, when it was found necessary to remove her. She has returned to the plains. All the girls have been more or less sick. Three little ones died early in the season of dysentery, and one later of cholera.

These were Isabella Lemon of the Western Branch, Hattie Cowan and Lorena Blackstone of the Northwestern, and Gertrude Thomson of the Philadelphia. In May a bright little girl eight or nine years old was added to the number. She has been christened Sally Hubbard Clapp, for the Philadelphia Branch. There are now ten girls, viz. Juliana Thorn, Sarah Gage de Conders, Ellen B. Dunton, Nancy White, Pearly Ray, Jennie De Pauw, and Florence De Pauw, supported by the Northwestern Branch, Isabella Hamline by the Western, and Mary Bella Kier and Sally Hubbard Clapp, by the Philadelphia.

The girls have cooked their own food, made all their own clothes, and attended school as usual. We have had a pundit to teach Hindoo Grammar, Arithmetic, and Writing.

As to the boarding-school, the first little girl who came in November, 1874, on a scholarship, stayed until the sickness in the summer. She went home on leave, and on account of cholera and other hinderances did not return till November. Since she came back two other girls from the same village have also come. To accommodate these girls, that they may live separate from our Christian orphan girls, and yet for the present be under the same general supervision, four new houses, or rather one house with four large, nice rooms, begun last year, has been finished. These rooms were built at a cost of nearly one thousand rupees by grant-in-aid from Government. The girls attend the same school as the orphanage girls. This work is supported by the Northwestern and Philadelphia Branches.

SEENUGGER. — Necessary changes of helpers, with no one to look after work, has prevented our doing anything but continuing the one zenana school of Hindoo girls. This has an attendance of from fifteen to twenty. We visited and

examined it once during the year and found it satisfactory.

CHIPPLEGHAT. — Nothing has been done except by the good influence and voluntary teaching of Milda, our local preacher's wife. She says she has been to the villages around and talked to the women, and that several women have come to her house to ask her more about the Christian religion.

PALEE.

There are but two native brethren together with their wives at work in this new field. The success of the latter, in their work among the women and girls, is more apparent this year than it has before been. A village school for girls has been opened among a class of people who send most of their girls at a tender, innocent age to older sisters or relatives, in houses of ill-fame. There are ten girls in attendance, with promise of perhaps as many more.

EASTERN KUMAON.

Mrs. Gray, *Missionary*.

In last year's report it was stated that a small girls' school was being carried on by the head master's wife, in Pithoragarh. Since her departure, together with the Bible-woman, the work among the women and girls here had been entirely discontinued, until in June last we came and recommenced it. At present the number of girls in the school is about twenty-two. A few of the old pupils come, but they, together with others who come from the bazaar, attend irregularly. The greater number of children come from the villages, and are such affectionate, winning little creatures that it is a real pleasure to teach them.

Georgiana was formerly a pupil in Miss Thoburn's school at Lucknow, and is the wife of the young native preacher here. Whenever her health allows, she helps in teaching the girls, and means to carry on the school as far as possible during my absence in the coming weeks.

CHINA.

FOOCHOW.

Miss Beulah Woolston, Miss S. H. Woolston, Miss S. Trask, M. D., *Missionaries*; Mrs. Ettie E. Baldwin, Mrs. S. Moore Sites, Mrs. Julia W. Plumb, Mrs. Lou D. Edgell, Mrs. Mary E. Chandler, *Wives of Missionaries, having charge of work under the Society*.

BOARDING SCHOOL. — The "Baltimore Female

Academy," under the charge of the Misses Woolston, was commenced in 1859, and was supported by the "Ladies' China Missionary Society," of Baltimore, until that organization was merged in the Woman's Foreign Missionary Society, in 1871, since which time it has been supported by the Baltimore Branch. The present number of pupils is twenty-five. Of these, four are members of the church. The number of graduates from the school is thirty-two, of whom five are now employed in teaching day-schools for girls.

MEDICAL WORK.—Dr. Sigourney Trask arrived in November, 1874. During the present year she has had a dispensary in a small building within the mission premises. The number of patients treated during the year was five hundred and eighty-four. The number of surgical operations performed was thirty-eight. Miss Trask has also attended patients in the city and suburbs, and occasionally at some distance in the country. Mrs. Baldwin and the deaconesses Tong Hieh Ming and Wong Yu Ang have given religious instruction to patients at the dispensary. A hospital is to be built during 1876, by funds contributed by the New York and Philadelphia Branches.

DEACONESSSES.

NAME.	Where located.		Under charge of	By what Branch supported.
	District.	Place.		
Tong Hieh Ming.	Foochow.	Foochow.	Misses Woolston.	Northwestern
Wong Ting Ai.	"	Ming-chiang.	Mrs. Baldwin.	"
Lau Chiong Sai.	"	Lék-tu.	"	"
Wong Sük King.	"	"	"	New York
Yak Tong So.	"	Hung-moi.	Mrs. Plumb.	New England
Chün Lo Sai.	"	Ku-cheng.	Mrs. Baldwin.	New York
Chung Liang Sia.	"	Lò-kabg.	Mrs. Edgell.	Baltimore
Wong Yu Ang.	Hing-hwa.	Hing-hwa.	Mrs. Baldwin.	Northwestern
Ting Eng Ang.	"	"	Mrs. Sites.	Cincinnati
Chün K'ong To.	"	Teng-hu.	"	"

DAY-SCHOOLS.

Where located.		Name of Teachers.	Under charge of	No. of scholars.	By what Branch supported.
District.	Place.				
Foochow.	Tieng-ang.	Wong Sia Se.	Mrs. Baldwin.	8	Cincinnati
"	Ting-tong.	Kwéh Hi Cho.	Misses Woolston.	21	Baltimore
"	Ching-tong.	Wong Hi Se.	"	13	"
"	Tan-tong-ka.	Ting Hi Se.	"	24	"
"	Yek yong.	Ting Chung Kwong.	Mrs. Sites.	20	Cincinnati
"	Hing-moi.	Ngoi Ngung Säng.	Mrs. Baldwin.	18	Northwestern
"	Lék-tu.	Lau Lang Ing.	Misses Woolston.	16	Baltimore
"	Ku-cheng.	Hü A-wak.	Mrs. Baldwin.	20	Cincinnati
"	Hai-tau.	Ngol Sük Ang.	Mrs. Plumb.	13	Western
Hok-chiang.	Yong-ping.	Kwéh Si Se.	"	14	"
"	An-ngü.	Ngol Se.	Misses Woolston.	14	Philadelphia
Hing-hwa.	Chau-hu.	Ting Tang Lo.	"	19	Baltimore
"	Hung-fo.	Ting Sol Kalk.	"	20	"
"	Kie-kang.	Ling Chin Ang.	"	20	"
"	Tung-hu.	Chün Tiu Se.	"	23	Northwestern
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Weekly Meetings for women and children are held as follows:—At Tieng-ang Tong, under the charge of Mrs. Baldwin and Mrs. Edgell. At Ching-tong Tong, under the charge of Mrs. Plumb. At Hing-hwa Tong, under the charge of Mrs. Plumb. Monthly meetings are held at each of the above named churches in rotation.

PEKING.

Miss Mary Q. Porter, Miss Letitia A. Campbell, Miss L. L. Combs, M. D., *Missionaries.*

The work in this station has been diligently and successfully carried on. Miss Campbell, sent out the past year to take the place of Mrs. Davis, arrived in early winter, and entered immediately upon her duties. She reports great pleasure and enjoyment in her association with Miss Porter, and in their united labors in school work and among the women. During the year a Woman's Foreign Missionary Society has been organized to interest the women in personal giving and working, and thus far has been an encouragement to its organizers.

The medical work in Peking, in the charge of Miss L. L. Combs, M. D., is eminently successful. The building of the hospital was completed in November, 1875, and up to the time of our last report in March, 1876, had received about eighteen patients. The members of the mission have taken great interest in this work, and some of them have rendered very efficient assistance in overlooking the workmen and making sure that the building was substantially and properly

erected. Dr. Combs is kept exceedingly busy with out-door work as well as the hospital practice, and from private letters we learn that she neglects no opportunity to preach the gospel to those coming under her care.

KIU-KIANG.

Miss Lucy H. Hoag, Miss Gertrude Howe, Miss Letitia Mason, M. D., *Missionaries*.

Miss Hoag writes a good account of her work. As she has no native Bible-reader, she is trying to do that work in connection with all her other duties. Mrs. Hall has opened a day-school, which is hardly yet established, and we cannot yet tell what its success will be. The boarding-school teacher, Mrs. Shaw, is a woman of good disposition and faithful in her duties, loves her work, and is very much respected by the Chinese.

Miss Howe writes of the prospect of building the Home in Kiu-Kiang, "Now are we happy. We have a spot in this Celestial land which we can claim as our own. It is outside the Concession within the city walls. Our girls are doing finely in their studies. The number remains five babies and twenty-one scholars. We are praying that God's Spirit may move their hearts to accept our Lord as their Saviour. Will you not join in asking for a genuine revival in the Kiu-Kiang Home?"

Dr. Letitia Mason writes of herself, "I am wonderfully in love with my work here. I am perfectly contented and happy, or would be if my strength were only equal to the demands of the medical work."

JAPAN.

Miss Dora Schoonmaker, *Missionary*.

Miss Schoonmaker has opened her boarding-school in Tokio, Japan, at some distance from the Foreign Concession, on what is known as "Kita Tera Maehi," or "North Temple Street."

She says, "My house is a part of an old temple, the other portion of it being still occupied by the priest and his hideous idol, — Christianity in the very den of paganism, attacking it under its own roof. The street is lined with temples its whole length, and I see men and women prostrating themselves before their idols every day. I have twenty-eight scholars; five of

whom, after their six months' probation, — now nearly out, — will be baptized. They give good evidence of saving faith in the Lord Jesus Christ."

SOUTH AMERICA.

ROSARIO.

Miss J. M. Chapin and Miss L. B. Denning, *Missionaries*.

We have now a school of twelve girls. The mother of one of them said to us one day, "The reason Catholics do not like Protestants is because they do not know what they are." She said the parish priest in a sermon to mothers recently said that those who sent their daughters to Protestant schools committed a deadly sin; but she laughs, and sends her daughters to us all the same.

The principal work here must be among the children. The adults are so confirmed in their lazy habits there is not much hope that they will reform.

MEXICO.

CITY OF MEXICO.

Miss Susan M. Warner, Miss Nettie C. Ogden, *Missionaries*.

The orphanage in the city of Mexico, in charge of these ladies, numbers thirty-two inmates, and is reported as in an encouraging condition. The little girls are taught in various branches of education in English and Spanish; plain and fancy needle-work, Sabbath School instruction, and in family life.

PACHUCA.

Miss Mary Hastings, *Missionary*.

Miss Hastings writes, "I am all alone; the only American in the State as far as I know, at least the only missionary. I am living, as well as teaching my day-school and Sunday School, in a hired house over a grocery and liquor store, through which is the entrance. I was saying to a friend a day or two since, with regard to the mission, "It seems a very small beginning, yet it is really a good thing that we are permitted to be here and to work at all." His reply was, "I think you have already a great hold."

Romish churches abound here, as in all parts of Mexico. There is, in Pachuca, a little English Protestant Church and also a Mexican, and

services are held at several different places in the State. I have under my care a Bible-woman and tract-distributer, the only Protestant one to my knowledge in the State. From the small supply of Bibles that we have, some go out into the regions beyond. One day my Bible-woman told me she had heard from the first Bible she sold: it was taken by a young lady who went to open a school in a town some distance from here, and she has been teaching it to all her school. I doubt not the Lord of the harvest sees quiet work going in very many places by persons who as yet dare not work openly. The Mexican girls recite their Bible lessons well, learning chapter after chapter with much ease. Surely, though the night is dark, the morning cometh. Oh, for laborers baptized with the Holy Ghost to cultivate these broad fields! "Lord of the harvest, hear our cry!"

BULGARIA.

Under the supervision of Rev. Mr. Floeken, we have three Bible-women at work. Mrs. Clara Proca, supported by the N. Y. Branch, the first one employed by our Society, is reported busily engaged in visiting and teaching. Two others, supported by the Northwestern Branch, are doing similar work with encouraging success. One young girl is being educated by the same Branch for future usefulness among her country-women.

AFRICA.

In dark, benighted Africa, our Society has one feeble working point, — a day-school in Bexley, Bassa County, taught by Dorcas Train, a simple-hearted, devoted Liberian, who is engaged in organizing Sabbath Schools as well as teaching this day-school. She writes under date March 31, "Our number is still increasing. We have at this time, natives and settlers together, thirty-one children, in tolerably good attendance. I am also happy to inform you the work is still spreading." She then mentions several Sabbath Schools that have been formed, and where day-schools might be if the means were forthcoming for their support. She adds, "Will you set apart a day and hold special prayer for us, and see what the close of this year will bring about?" This work is supported by the Baltimore Branch.

CONSTITUTION.

ARTICLE I. — NAME.

THIS Association shall be called "THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

ARTICLE II. — PURPOSE.

The purpose of this Society is to engage and unite the efforts of Christian women in sending female missionaries to women in the foreign mission fields of the Methodist Episcopal Church, and in supporting them and native Christian teachers and Bible-readers in these fields.

ARTICLE III. — MEMBERSHIP.

The payment of one dollar annually shall constitute membership, and twenty dollars life membership. Any person paying one hundred dollars shall become an Honorary Manager for life, and the contribution of three hundred dollars shall constitute the donor an Honorary Patron for life.

ARTICLE IV. — ORGANIZATION.

The organization of this Society shall consist of a General Executive Committee, Branch and Auxiliary Societies to be constituted and limited as laid down in subsequent articles.

ARTICLE V. — GENERAL EXECUTIVE COMMITTEE.

SECT. 1. The management and general administration of the affairs of the Society shall be vested in a General Executive Committee, consisting of the Corresponding Secretaries of the Branch Societies, and two delegates from each Branch, which delegates, together with two reserves, shall be elected at the Branch Annual Meetings, said meetings to be held within two months before the meeting of the General Executive Committee. Said Committee shall meet at Boston the third Wednesday in April, 1870, and annually or oftener thereafter, at such time and place as the General Executive Committee shall annually determine.

SECT. 2. The duties of the General Executive Committee shall be:

1. To receive the Reports of the several Treasurers and ascertain from them the financial condition of the Society, and to appropriate moneys found in the several treasuries in such ways as shall be deemed best in accordance with the purposes and method herein indicated.

2. To take into consideration the interests and demands of the entire work of the Society, including the employment of new missionaries and the designation of their fields of labor, and to devise means for carrying forward this work, fixing the amount necessary to be raised, and arranging with the Branch Societies as to the number of missionaries to be supported and the work to be undertaken by each Branch.

3. To appoint a committee, consisting of one from each Branch Society, to have charge of the missionary paper of the Society, and to arrange with the Corresponding Secretaries for the publication of an Annual Report of the work of the Society.

4. To transact any other business that the interests of the Society may demand. Provided, nevertheless, that all the plans and directions of the Committee shall be in harmony with the provisions of this Constitution.

ARTICLE VI. — BRANCH SOCIETIES.

SECT. 1. The organizations already formed at Boston, New York, Philadelphia, Chicago, and Cincinnati shall be regarded as co-ordinate Branches of this Society on their acceptance of this relationship under the provisions of the present Constitution.

SECT. 2. Other Branches may be organized in accordance with the following general plan for districting the territory of the church:—

Districts.	States.	Headquarters.
I.	New England States	Boston.
II.	New York and New Jersey	New York.
III.	Pennsylvania, Delaware	Philadelphia.
IV.	Maryland, District of Columbia, and Eastern Virginia	Baltimore.
V.	Ohio, West Virginia, and Kentucky	Cincinnati.
VI.	Illinois, Indiana, Michigan, Wisconsin,	Chicago.
VII.	Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado	St. Louis.
VIII.	Arkansas, Mississippi, Louisiana, and Texas	New Orleans.
IX.	Tennessee, North Carolina, South Carolina, Alabama, Georgia, Florida,	Atlanta.
X.	Pacific Coast	San Francisco.

This plan, however, may be changed by an affirmative vote of three fourths of the members of the General Executive Committee present at any annual meeting of the same.

SECT. 3. The officers of each Branch Society shall consist of a President, not less than ten Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, an Auditor, — who may be a gentleman, — and not less than ten Managers. These, with the exception of Auditor, shall constitute an Executive Committee for the administration of the affairs of the Branch, nine of whom shall be a quorum for the transaction of business. These officers shall be elected at the annual meeting of the Branch, and shall continue in office until others are chosen in their stead.

SECT. 4. The President, or one of the Vice-Presidents, shall preside at all meetings of the Branch and of its Executive Committee.

The Recording Secretary shall notify all meetings of the Branch and of the Executive Committee, and shall keep a full record of the proceedings.

The Corresponding Secretary shall, under the direction of the Executive Committee, conduct the correspondence of the Society with foreign missionaries, with the other Branches, and with its auxiliary Societies (hereinafter mentioned), and shall endeavor by all practicable means to form auxiliary Societies within the prescribed territory of the Branch. It shall also be her duty to present to the annual meeting of the General Executive Committee a report of the work of the Branch during the year, for publication in their Annual Report.

The Treasurer shall receive all contributions to the Branch, keeping proper books of account, and shall make such disposition of the funds as the Executive Committee may direct, each order of the Committee being duly signed by the Corresponding Secretary.

SECT. 5. The Executive Committee shall have full supervision of all the work assigned to the Branch by the General Executive Committee, and may order the disbursement of those funds required for that work, provide for all the wants, and receive all the reports of the missionaries, Bible-women, and teachers, who, by the plan of the General Executive Committee, are to be supported by their Branch.

SECT. 6. No Branch Society shall project new work, or undertake the support of new missionaries, except by the direction or with the approval of the General Executive Committee.

SECT. 7. Each Branch Society may make its own By-Laws regulating its meetings and those of its Executive Committee, also any others which may be deemed necessary to the efficiency of the Society, not inconsistent with this Constitution.

ARTICLE VII. — AUXILIARY SOCIETIES.

Any number of ladies contributing not less than ten dollars annually, may form a Society auxiliary to that branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church within whose prescribed territorial limits they may reside, by appointing a President, three or more Vice-Presidents or Managers, a Recording Secretary, Corresponding Secretary, and Treasurer, who, together, shall constitute a local Executive Committee.

ARTICLE VIII. — RELATION TO THE MISSIONARY AUTHORITIES OF THE CHURCH.

SECT. 1. This Society will work in harmony with and under the supervision of the authorities of the Missionary Society of the Methodist Episcopal Church, and be subject to their approval in the employment and remuneration of missionaries, the designation of their fields of labor, and in the general plans and designs of its work.

SECT. 2. All missionaries supported by the Society shall be approved by the constituted missionary authorities of the Methodist Episcopal Church, and shall labor under the direction of the authorities of the Missionary Society of the Methodist Episcopal Church and of the particular missions of the Society in which they may be severally employed; and they shall be subject to the same rules and regulations that govern the other missionaries in these particular missions.

SECT. 3. The funds of the Society shall not be raised by collection or subscription taken during any church services or in any promiscuous public meetings, but shall be raised by securing Members, Life Members, Honorary Managers, and Patrons, and by such other methods as will not interfere with the ordinary collections or contributions for the treasury of the Missionary Society of the Methodist Episcopal Church.

ARTICLE IX. — CHANGE OF CONSTITUTION.

This Constitution may be changed at any annual meeting of the General Executive Committee, by a two-thirds vote of each Branch delegation, notice of the proposed change having been given at the previous annual meeting; but Article VIII shall not be changed, except with the concurrence of the Board of Managers of the Missionary Society of the Methodist Episcopal Church.

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CONSTITUTED DURING THE YEAR 1875-6.

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HEATHEN WOMAN'S FRIEND.

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The general aims of the FRIEND are too well known to need extended statement. It aspires to be far more than the business organ of a great church society: it seeks to acquaint its readers with heathenism as it is, to picture mission life as our missionaries find it, to disseminate information respecting the religious, moral, and social condition of the world, particularly the condition of unevangelized women. It endeavors to inspire Christian women to sacrifice something to carry the gospel to their heathen sisters, to labor and pray for the coming of Christ's Kingdom. To all who are in sympathy with these purposes and endeavors, we appeal to aid the circulation of the FRIEND.

Every auxiliary should endeavor to secure as many subscribers as members. In this way only can an intelligent and permanent interest on the part of each member be cultivated. To this end, let no auxiliary be organized without its agent for the procurement of subscribers for the organ of the Society; nor should these agents be content to labor among the membership of the Society: a single copy in a town where no auxiliary exists may lead to the formation of one. Such results have already occurred, and that repeatedly. *Indeed, in this respect, every subscriber should consider herself a special agent.* There is no way in which more effectual service can be rendered to our common cause. Will not our readers send copies to their friends and acquaintances, and solicit a subscription? The beneficent influence of a single copy in a new community will, in many cases, when measured by its ultimate results, be found incalculable.

All orders and remittances for the FRIEND to be addressed to the publishing agent,

MRS. L. H. DAGGETT,
36 BROMFIELD STREET, BOSTON.

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It is desirable that all subscriptions should date from July or January, but, when requested, may date from October or April, but from no other time.

Expense of remitting money should not be deducted from the amount due for the subscriptions sent.

Copies of the Minutes of the General Executive Committee meeting, recently held in Washington, D. C., may be obtained of Mrs. L. H. Daggett, 36 Bromfield Street, Boston, for twenty cents each.

Heathen Woman's Friend.

BEHOLD, THE LORD HATH
REDEEMED UNTO THE END OF THE WORLD
DAUGHTER OF ZION.
BEHOLD,
THY SALVATION COMETH.
ISERIAH, LXII. - II.

VOL. VIII.

BOSTON, DECEMBER, 1876.

No. 6.

THE church papers have already announced the departure of Rev. J. T. Gracey, in company with Bishop Haven, on a visit to our missions in Africa. The managers of the *Northern* have shown excellent discrimination in engaging Mrs. Gracey to edit the missionary department of the paper during his absence.

Few pens could venture to take the place of the absent one; but in this case we have no fears either for substitute or reader.

At the last meeting of the General Association of the Congregational churches in California, one was reported as consisting of seventeen women and one man. A writer in *The Advance* fears lest "the one man, who is the church there, may not always be able to get together and exhort one another," and lest, under the circumstances, the sisters may not at all times "keep silence" in the good old fashion.

TRAVELLING may make strange bed-rooms as well as strange bed-fellows. This example is from China: "In the country, at the house of a church-member, where Dr. Blodgett often visits, he is sometimes put into a room to sleep where stands the coffin of the man's father, who has been dead about ten years. These coffins are immensely thick, and are sealed up very tightly; otherwise, of course, it would not be possible to keep them. The delay in burying the dead is not always caused by lack of means to buy a burial-place; but soothsayers are always consulted in regard to the time and place for burying, and sometimes years will pass before they decide that the 'lucky day' has come. It is astonishing what power superstition has over the minds of this whole people, the educated as well as the ignorant."

How frequently are scenes in the Acts of the Apostles recalled by others in the acts of the missionaries. Thus in the November *Life and Light* we read, "Near this village is a little *Wada*, where women listened to me with great eagerness from time to time. At one house there I found an old woman over a hundred years of age. I was glad to see that her friends were kind to her, as the heathen are often cruel to the aged. I spoke very loudly so that she might hear; and when I passed to her to give salaams, as I rose to go, she said, 'I believe you are a god or an angel. May I worship you?'" How like the Lystrians' proffer of worship to Barnabas and Paul!

THIS is how a brave, resourceful American woman did it. Scene in Lap, a village in India: "It seemed as if we never should persuade the women to come to us, they were so afraid of me. After a while we sat down on a little eminence: on all sides were houses, from the doors of which we could see the women looking out at us. The *Patil* called them to come; but only men and boys obeyed the summons. I told him I did not want these, that Sahib would come and see them, that I wanted the women. Then, speaking at the top of my voice, I begged them not to think I was so different from them. 'Come,' I said, 'take a knife and cut my hand, and see if my blood is not just like yours.'

"'Why! she speaks just as we do! Let's go and see,' said some one from behind a wall on my right. Finding a better place to sit, we were surrounded by a crowd of women. The *Patil's* mother was a quiet listener, the tears coming into her eyes as she heard the story of Christ's sufferings, saying, 'My heart tells me it is true.' Such a preacher can never long lack an auditory, or, having an auditory, long lack a following."

ITINERATING IN GURHWAL.

BY MISS LOU E. BLACKMAR.

I.

In the district of Srinagar there are three girls' schools, with about fifty names in all the registers.

Standing on my veranda I see a road off to the northwest that one must descend steadily for eight miles to reach the valley of the Alakananda, the principal branch of the Ganges, and here is Srinagar, or the city of Sri. There are two schools at this point, the third is five miles east.

Still in my door, directly north, across a deep valley, only wide enough to allow a noisy little river a way to the Ganges, is a high ridge, the summit only wide enough for a foot-path. On the farther slope is the third school.

Last October I started one morning to see that side of the mountain. The *kulis*, for some reason taking the wrong road, — one that even a goat might, with propriety, consider no road at all, — dragged and tugged my dandy and its unfortunate occupant down a deep gorge, over and under and against rocks and bramble, hedges and jungles; twice finding the way ran over rocks so high and perpendicular that, though a mountaineer could descend, it was another thing to lift a dandy down with a missionary in it, in safety, and they concluded they could not. Now I knew that they were perfectly able to manage the descent, and more, that there was no need of coming upon such a road, so assured them that I had not the least intention of leaving the dandy, and expected them to take me down all right. Two men carry, and there were four to relieve; but the six, seeing they really must work, finally managed to convey me down to the river and up the opposite slope of the V.

For those who do not know, I will explain that the dandy-pole, to which is attached two or three yards of strong cloth in a manner to form a seat and rest for the feet, is to be carried horizontally; but much of the time in that four hours' passage, while clinging with both hands to the iron hooks, I saw one end of the pole pointing to the zenith. However, I reached the village of which I was in search with my garments tolerably whole, and a first-class appetite.

The pundit, in whose house is the school, had

informed me that there was not the least use of my troubling myself about my breakfast arrangements, if I would honor him by eating what his house would be most happy to prepare. So I decided to partake of the hospitality of a Brahmin. On a terrace, six feet above the road, behind a row of plantain trees, was a roof of straw supported by four poles. The ground was strewn with fresh, fragrant straw. A camp-table and chair on a bit of carpet assured me that I was not yet out of the civilized world. Breakfast was not quite ready, but directly great bunches of yellow, fragrant plantains, sweet oranges, big lemons, flowers, and two huge cucumbers were laid on the table.

This valley is low, warm, and very fertile, producing many of the fruits of the plains. These mountains must be the native home of the cucumber, for it grows everywhere. The Hindoos use great quantities, and eat them as an American eats ripe, mellow apples, — raw and unseasoned.

Very soon my breakfast was brought by the pundit himself, though it was probably cooked by "his house," i. e., his wife. Natives rarely say "my wife," they speak of "my house" whenever a mention of the lady is unavoidable. They had managed to pick up a few odd plates and cups of civilization, but most of the food was served on bright, brass plates and in queer metal cups.

Two fowls, nicely roasted, first made their appearance. Of course this was not a native dish, but they evidently had some suspicions of the soundness of my mind upon the excellence of Hindustani cookery, and decided to be on the safe side. Rice with and without sweetening, in half a dozen styles; several kinds of native vegetables, cooked in various ways; different sorts of cakes and bread, until the table was piled with food enough to more than satisfy six missionaries. After a while I thought I had done justice to the really good fare, but they seemed disappointed that I had eaten so little.

This duty accomplished, I went to see the school. There was a substantially-built, two-story stone house, with a yard forty feet square, paved with stones, and surrounded with a low, broad stone wall. Notwithstanding the comfortable appearance of the exterior, the rooms are numer-

ous, small, and dark. The veranda in the second story seemed the best of it.

This is the property of a pundit, who is a teacher in the Boys' High School of the Paori Mission. He is a Brahmiu and quite well educated; has a fair understanding of the real benefits of education for the women of his country. He has, like other Hindoos, and some people not Hindoos, no small affection for rupees. So, doubtless with mixed motives, Pundit Sheo Deo came to the conclusion that there ought to be a girls' school on his side the mountain. He built a small room at his own expense adjoining his house, and called in the girls from round about. As his own children and relatives attend, and as he is a learned Brahmin and a property owner, he has considerable influence over the people of his neighborhood, and there was no difficulty in getting in a dozen village girls. His wife is nominally the teacher, but she is an invalid, and has an assistant, a relative. Building the house and gathering a school exhausted the pundit's money, as he knew it would; and having put it in the charge of the mission, he gets six rupees a month, as he fully meant to do, as interest on money expended. He looks after the school though, and takes pains to increase the number. I found the dozen girls, according to custom, screaming out their tasks with great energy, or marking the letters with their fingers on the boards covered with sand placed on the ground before them. As compared with others, I certainly found nothing remarkable about these. They all had more or less capacity to learn the Hindoo *a-b abs*. There were two or three clean chuddars, but the most were barely clothed with a few soiled rags, and all, with unkempt hair, looked with wild, bright eyes on the first white woman they had seen. A few had then learned the alphabet, some had mastered the vowels, and others didn't know a character, and I doubted if they ever would. It did not take long to "examine" this school, and then came a part for which I was not at all prepared, though the pundit evidently was. He gave them a free lecture upon the importance of education, and reminded them how thankful they ought to be to the missionaries who had left their homes and come such a long distance to teach them, etc. As it might have been suitable for a class of young men in

the mission-school, these bits of girls did not seem to be much impressed, but I knew that the pundit did not care for that so much as that I should feel flattered. I took occasion of his pausing to start anew to say that I would not stay longer then, and went up a few steep, narrow stairs to see Mrs. Sheo Deo. Hither I found the table and chair of my breakfast room had been brought, and I was expected to sit down and eat of the fruit of various kinds arranged picturesquely among some pretty wild flowers on the table. I however declined it, and turned to salute "the house." In these half-wild hills, among idolaters, I was surprised to see a face with such an expression as met my eyes. The patient mouth, the large, dark eyes and pale face, wore a haunting look of one I had known years ago, a Christian sufferer. I could have expected to hear this woman tell me of trust in Christ, of hope of heaven through His merits; yet I knew there was no such rest here. Among the numerous rooms of the house, there is doubtless one devoted to the images and worship of false gods, the hope of the family for ages.

Paori, India, September, 1876.

MORE ABOUT CUES.

BY MISS GERTRAUDE HOWE.

A FEW days since I was in the city with Mrs. Tong; a good number of women assembled to talk. Suddenly I heard a succession of womanly screams and saw the twinkling of the gazelle feet as the crowd scattered:

"Why is it, Mrs. Tong?" "Oh, don't you see? There is a priest, and they are afraid they'll get their back hair clipped." And sure enough, there stood the innocent-looking cause of their discomfiture, for rumor affirms that a Tauist priest of eminence in an adjoining province has been convicted by the officers of complicity in this secret business, and returned to his province for punishment. Now the people expect flying knives about the streets very soon, and if the motive of the priests is to get large contributions from the people to prevent these calamities, then no doubt they will be successful. If the whole be a Buddhist trick against the Tauists, there is every evidence that it is a profitable one pecuniarily considered.

A man came from the city to-day, bringing strange news from one of the masons at work on our school building, who had lost over a foot of his cue. Although his head-cloth was bound close a sudden wind caught and sent it streaming; at the same time he discovered his once graceful braid of hair fatally truncate.

Still another phase developed is the clipping of the family hens. When some of their feather-ends mysteriously disappear, they must be killed at once, or they will soon be found transformed into most deadly serpents. Should the seissors begin to meddle with the cattle, it would seem more plausibly to concern foreigners, since they are the beef-eaters.

The public excitement enables me, in a degree, to appreciate the circumstances of my ancestors of a few hundred years ago, who, I have historical reasons to believe, were subject to being paralyzed with terror or roused to vengeance by causes as superstitious and trivial as those whose effects I have the privilege (?) of now observing.

Kiu Kiang, China, September, 1876.

NOTES FROM MEXICO.

BY MRS DR. BUTLER.

MANY dear friends at home say to us in their letters, "Tell us how the good work goes on in Mexico." Yet, perhaps, few can realize the importance of a judicious reticence in regard to the progress of a work in its formation state. While the Centennial Exposition buildings were being erected, we heard more of the details of the *confusion*, more of the *failures* and more of the *break-downs*, than of the grandeur and rapidity of the work: and many would say, "It is a flimsy scheme; it will never prove to be a 'thing of beauty' or of joy." But now we see the grand result, and lose sight of all the *débris* as the magnificent panorama dazzles and gladdens the whole world, either by sight or by the painter's pencil or the pen.

In the missionary work in a new mission, some may think it best to report great progress, making what may be termed a mistake by counting the *fruits* of the harvest ere the *seed* has had time to sink deep and germinate. We care not to discourage any one, and we would not willingly color too highly. It is our wish to give just such

a view of the mission as will tell what *it really is*, knowing that the eye of faith can look through all to a glorious future. Let us, then, give the sisters of the Woman's Foreign Missionary Society a glimpse of the work here in Mexico, so that they may have an idea of the field into which they are casting the seeds of the kingdom, and may ask themselves, "Will not *this* be a field which the Lord hath blessed?"

Take a glance at a prayer-meeting here (in the city) three evenings since. The chapel is crowded; the audience, among whom are our bright but quiet and sedate orphan girls, seem deeply stirred as one of our Mexican preachers exhorts on the text, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord," and becomes so evidently under the influence of the Holy Spirit that, as he falls on his knees and says, "Oremus" (Let us pray), all bow down, and a holy awe seems to rest on every heart, as petitions ascend to the Throne of Grace, which are manifestly prompted by the Spirit that "helpeth our infirmities," making "intercession for us with groanings which cannot be uttered." Thank God for that prayer-meeting!

See another part of the vineyard. The pastor from Mexico gives it the usual quarterly visit. He leads the English class early on Sabbath morning; assists in the Spanish service at 10 A. M., giving an exhortation on the importance and solemnity of the Lord's Supper, warning and encouraging those who wish to enter our church as probationers. In the afternoon there are two baptisms and the English service. In the evening, Spanish service, including the reception of probationers and the sacrament of the Lord's Supper. Seventy-two persons present themselves for reception. These have not only previously been counselled on this subject by their pastor, but again the men are examined and exhorted by the ministers, while *your* missionary affectionately talks to the women, her sisters, showing them what they are doing, and what the Lord Jesus would have them to be. These seventy-two persons are then taken into the church as probationers. May their names be recorded in the Book of Life!

Another part of the vineyard lies at the foot of the great volcano Popocatepetl. There there are

three congregations, watched over by earnest and devoted men. These congregations have been among the first to decide on helping themselves. They wanted a clock, and they raised the money for it. They wanted a bell to summon the congregation at the hour of service; they raised the money and procured it. But, lo! some Protestant friends were afraid the priest and his party would have their feelings hurt if they heard the bell, so the bell could not be *hung*; but at the appointed time, one man holds it at the door of the chapel; while another strikes it. Can you, in your splendid churches, lend your ear and hear its tinklings?

Another important part of the field, Miss Warner has written about in a late number of the HEATHEN WOMAN'S FRIEND.

Yet another, lying in the valley over which the "Giant of the Continent" Orizaba, lifts its pyramidal peak to the skies, its snow glittering "like the snow on Salmon," as if it would point us to Him who says, "Come now, and let us reason together. Though your sins be as scarlet, they shall be as white as snow." We could visit this, but the "Regenerators" (as they call themselves) are busy burning bridges, and otherwise so earnestly engaged in devastation, we think it wiser to wait for a more convenient season.

But we turn three days' journey nearer to the North Star, — nearer to *you*. Hear a few words from a missionary sister, there.

"I suppose you have heard about our encounter a few Sabbath evenings since. As you know, the principal streets are crowded on Sabbath, so we turned into a quiet one, to make our way to the church, when a policeman called to us and came up with a rough-looking man, who he said was following us, carrying a large knife in his hand. My husband said he had noticed a man following us, but could not say if it were this one. The man denied having any evil designs, but he was taken to prison and put to hard work. This is but one of the many evidences of God's protection.

"The work here is growing grandly and gloriously. Señor ——— will be a mighty power for good if he remains firm. The old priests are very much alarmed at the success of these terrible Protestants, but the paper they are publishing

will be a *benefit* to us rather than an injury. We had the best day's service last Sabbath that we have yet had. In the morning there was an unusually good congregation, and we had two excellent sermons by Señor A. and Señor L. In the evening there must have been nearly two hundred persons present, and they are such a good class of people, constantly improving. We see a marked change in them; many of them are neater, cleaner, and nicer-looking, while quite a number of them have their own Bibles, which they bring to service. They find the Scripture lessons, and read them with a pleasure and interest gladdening to see. God is most signally blessing the work here, and we are continually receiving intelligence of its spreading. The other day a lawyer from ——— came here, and bought a Bible, and said that whenever we were ready to introduce our worship into his country, he would gladly welcome us, and attend service. A different case: Last Thursday a man came to this city, from a place nearly forty miles distant, with his little babe, aged two days, in order to have it baptized. He sought for a priest who would baptize it, but being a poor man, he could find none, for they all demanded the money first. They said that the bishop had given positive orders that they should baptize no child without the fee. The poor man was seeking some one to baptize his baby for four or five days, when he met a friend who is an attendant on our services, and he told him about our church, and that we would baptize it. Consent was readily given. Of course, from our standpoint the ceremony under such circumstances would be almost meaningless. These people still cling to the idea of the saving power of baptism. A week or two since, a man had his child baptized in the evening; it had been born that afternoon.

"Our baby is nine months old to-day. He is a great joy to our hearts, although he is not 'the *only* bright spot in our home,' as some of our friends predicted before we left home. Of course we continually miss the unnumbered blessings we there enjoyed; however, we are not only contented here, but are happy, and daily rejoice that God has so honored us in calling us to this great work. As for trials, many a minister at home has as severe amongst his flock.

"Mr. ——— and Mr. ——— are busily engaged in

translating Dr. Latimer's 'System of Theology' into Spanish."

The sisters of the Woman's Foreign Missionary Society, at their last annual committee meeting, acted as Solomon says the "excellent woman" acts. "She considereth a field, and buyeth it, with the fruit of her hands she planteth a vineyard." Will not the Lord bless this vineyard which they have given their dollars by the thousand to plant in Mexico? HE WILL, and will soon enable them to say, "It was planted in a good soil that it might bear fruit, that it might be a goodly vine," for it will be but "yet a little while" "until the Spirit be poured upon us from on high, and the wilderness shall be a fruitful field, and the fruitful field be counted for a forest." And to Mexico the promise is, "For ye shall go out with joy and be led forth with peace, the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. The mouth of the Lord hath spoken it!"

Mexico, September, 1876.

C. BUTLER.

CONCERNING CALCUTTA.

BY MISS JULIA LORE, M. D.

II.

THE plan of work was to speak to any group of men, generally beginning by asking permission to sing. By watching the faces of the little congregation, one could be quite safely guided as to whom to talk further. In some places prayer was offered, generally tracts were distributed, and invitations given to chapel services and to the temperance coffee-house near by. But the ladies whom I accompanied, being regular visitants, were known to many of the *habitués* many of whom were in turn known by the ladies and had been talked with before; so preliminaries were frequently dispensed with. From shop to shop we went, finding in every place men anxious to hear us, much that was revolting, much that would have made even the shallowest heart ache. We found old men despairing of being able to change their course; fresh boys, certain they could stop when and where they would on the slippery downward path they were just entering; youths, with vice-hardened faces, and

frames enfeebled by all kinds of debauchery, yet stirred by the gentle words addressed to them. Every step we took, the misery, the sheer misery of it all, seemed to gather blacker and blacker. I thought I had known sin and misery from hospital and dispensary experiences at home; and truly I had, yet deeper than ever before, there settled into my soul a sense of the utter wretchedness of sin. Drink seemed a curse broad enough to blight the whole fair universe. Everywhere it was drink, *drink*, that was besotting every mind, benumbing every soul, darkening every life. Not one face showed a flicker of genuine happiness. Sober or drunk, in any stage, whether roaring some drunken catch, telling some vile tale, or sitting in maudlin meditation, not a face met my gaze but left in my memory a picture of hopeless misery. More than ever impossible seemed an answer to the often-asked question, What is the fascination of rum?

Everywhere the offered tracts were politely received; even the most drunken were not intentionally rude. Flashes here and there of that common human nature which makes the whole world kin brought a smile to my lips, but the all-prevalent misery soon quenched it.

We went to the door of one shop filled so full with roisterers that further ingress was impossible. Some too drunk to stand were seated or lying on the benches, a very few were stretched prone and quiet but the greater number were engaged in most boisterous singing. In clear tones and with a gesture of the up-raised hand, a lady, one of the pioneers in the work, stepping on the threshold said, "Now, my men, if you will be still we will sing something a great deal nicer than that." It looked to me quite hopeless that order, even comparative, could be evoked from that chaos, but in a few minutes a stillness almost complete prevailed, materially assisted by the efforts of a burly fellow who, armed with a huge stick and quite drunk enough to be dangerous, constituted himself the ladies' champion.

We sang,

"Joy, joy, joy! there is joy in heaven with the angels,
Joy, joy, joy o'er the prodigal's return."

Do you think anything more strangely appropriate could have been found?

Just before me, so near that I could have touched them as I stood, sat four young sailors, not one too drunk to understand, and each one's face or manner showed that some tender chords had been touched as we sang. After the singing Mrs. M. prayed, and still there was silence. When she had finished a thick voice called out, "I say, Mrs. Missionary, give us another!" and another was given. This time it was

"Come, every soul by sin opprest,
There's mercy with the Lord,"

with the chorus "Come to Jesus." Before we had sung three verses several voices joined ours on the refrain, and one singer whose face was in my range, sang with a very sad, abstracted look in his face, as if his thoughts were far away. From that boisterous company four young men came out to the street with us saying they wanted to go to chapel. One hired a cab and the quartette presented themselves at service.

The one who paid for the carriage told me that this was only his second visit ashore. The first had been on the previous Sunday, when he had been drunk, and he said very earnestly that he did n't want to do that a second time. I could not doubt the man's honesty, although he had undoubtedly deliberately walked into the way of temptation. Another from that shop followed us out and asked for a tract. He was a gray-headed Scotchman, with traces of native kindness still underlying the many and deep lines made by sin and excess. Although he had been drinking, he had not lost all of that sturdy self-respect so characteristic of the canny Scot. I was urging him to go with the others to chapel, and his reply was, "Ma'am, you know as well as I do that a Scotchman has too much self-respect to appear in a place of worship in my condition," (he was not clad with the traditional sailor neatness) — "yet I want to go, and I will when I am more fit for it." Said I, "Are you more fit to-day than you were two years ago? Are you not worse?" With a look of real conviction, he replied, "Worse? Ay, that I am, ma'am." Over his face came that same look of despair which my too short hours of observation had already taught me to dread. Nothing in talking with these men seemed so awful as the clear comprehension each one

seemed to have that he was in the wrong way. Nobody was ready to deny it.

This work in Flag Street and Lall Bazar is confined almost exclusively to sailors,—a simple-hearted, honest class, as all the world knows. Often they seem only to need a peremptory yet kindly-offered word to start them on the right way, and then believing seems easy to them. A philanthropic gentleman has rented a house just in the worst neighborhood, in a part of which he lives so as to be always within call, while the remaining rooms are fitted up as reading and coffee rooms, and one or two bed-rooms. Here every one is made welcome at all hours, and thither we went on Monday evening. I think about one hundred sailors were gathered there. Many of them were Christians and Good Templars, but many were still of the sort we had met in the bazar the day before. At various little tables scattered about a large room the men were seated before cups of tea or plates of buns, and at each table a lady or gentleman also found a place to guide the conversation. I sat with the lady with whom on the previous day I had visited the shops, and here as there a holy tact seemed to possess her, for she appeared to say just the right thing. Every man at this table signed the pledge. A young Scotchman next me had been converted at one of Major Cole's meetings, in Glasgow, just before he left for his five months' voyage. His heart shined up into his face as he spoke of the goodness of the Lord. He had a "worldly" captain, he said, and it had been to him in many ways a trial, yet had he learned that even trials are sweet when they bring us near to Jesus. After tea all gathered in another large room, well provided with chairs, where, under the lead of one of the best lady singers in Calcutta, they sang Moody and Sankey's hymns, were addressed by one or two of the city pastors, and by Mr. Oakes, who works all the time among sailors in the port of Calcutta. After this, an enquiry meeting was held, and a large number of serious-faced men stayed, and were conversed with by the gentlemen and some of the ladies present.

I have given you just the merest glimpse of one corner of the work; the same is carried on among soldiers with equal or superior success, and this spirit of enthusiasm, of confident ex-

pectation of immediate results, pervades every worker in every department of church work. I have come back "up country," telling all my fellow-workers by the way, men and women, that no one's education is complete without a visit to Calcutta. While there it seemed delightful to be able to reach the people in one's own mother tongue, while to hear it spoken on all sides again, in plain and homely manner too, quite stirred forgotten corners of my heart; yet when I got back to Lucknow and heard the old story clothed in words to me still fresh and new and wonderfully pointed, and thought that they came often to ears never before visited by such life-giving sounds, I found I was quite as glad to be in Lucknow as I had been to be in Calcutta. With a thankful heart I realized that the Lord's work knows no distinction from speech, but in all lands and in all tongues those that follow His will may rest in the thought that His mercy is over them, to use them in bringing His kingdom ever nearer.

Lucknow, 1876.

THE KIUKIANG BOX.

BY MISS LUCY H. HOAG.

WE were all children again, screaming with delight, as treasure after treasure opened up to our gaze from the box sent to Kiukiang from Chicago.

We left our dinner unfinished and were late into the night examining the contents. Miss Mason, notwithstanding her dignity, placed her ponderous self upon the door-sill to catch glimpses of the fine things only equalled by her comic sallies, and with a soberer grace Miss Howe dived into the box, with now and then a pseudo-philosophic sentence duly appreciated.

We divided the box into exactly three parts, each third being sufficient to supply the sleeping demands of a moderate family; then, conscience reproving, the goods, boxes and all, were nailed up from our covetous gaze, also from leading into temptation domestic specimens of the Asiatic race, and put away for the night. Numbers of kind and loving letters were enclosed in parcels, with good wishes and many prayers. One or two of the letters, *not* the prayers, were unfortunately lost, and if those ladies who put letters in the box have not received one in re-

turn from us, it is for the reason that we have not their addresses.

Our little girls have been very happy this summer doing patchwork, and should they see all the pretty quilts ready for presentation upon the event of their graduation; I think their admiration would be exceedingly demonstrative.

Our girls (I am proud of them) are making fancy things—small feet enclosed in dolls' shoes—to send to the ladies in America.

They are to do a small piece of charity. The man who brings the water is very poor, and though he frequently sews up the rents, his jacket presents a forlorn appearance. Yesterday he asked for time to make a jacket, and our girls, learning the circumstance, thought it would be a fine thing to make the garment for him.

The school will open next month in the new school-house upon our new premises, and if the children do not advance more rapidly in everything we wish them to learn than in the former years of their education, we shall be sorely disappointed.

Kiukiang, China, Sept. 7, 1876.

CHINA AND THE CHINESE.

THE EARLY BETROTHAL AND SALE OF GIRLS.

NO. XXIII.

BY MRS. E. E. BALDWIN.

THESE two subjects are intimately connected, and the former is in a great degree the result of the latter. The money consideration is largely the occasion of the early betrothal, as the younger the child the less she costs, so that the mass of parents seek to betroth wives to their sons when very young. You ask what is the necessity of buying and selling? The Chinese reply, "Our fathers did so, it is our custom." Some more frank and honest will tell you plainly, "I have fed and clothed the girl all these years and I must get my money back. This is the only profit one has in girls, selling them off well." Mothers, whose hearts have been wrung by the drowning of their girls, have tried to save them by appealing to the cupidity of the father, urging him to restrain his murderous hand *because*, by saving their lives, he might sell them as wives for a good price. I have met with one or two missionaries who objected to using the word "sell," and who

urged, with very poor logic and no support from facts, that the money given was very much after our style of a dowry to the bride, or to meet the expenses of the wedding. But the likeness fails in every point, as with us the father gives to the daughter, meeting all wedding expenses, while here, the parents of the son give a stipulated amount to the parents of the bride, and they struggle to get her as cheaply as possible. The very same characters are used in buying and selling a horse, cow, a pound of pork or tobacco, and a wife! Parents also sell their girls to the highest bidder; not but that some do really love their girls and seek good husbands for them, yet it is still true that a good sum of money is generally the chief consideration. I have one case in mind just here. The wife of our personal teacher is a graduate of the American Board girls' boarding school at this place, and the daughter of a widow woman, a member of that mission. She refused to allow her daughter to marry a preacher in her own mission because he could not pay enough money to meet the wishes of the mother and uncles, and our teacher secured the prize solely because he had the dollars; moreover, said dollars did not go to the bride as a dowry, but went to the mother and the father's family to enrich them with fields, etc. Another case: The young widow of one of our members was sold by her heathen father-in-law to secure money to buy a wife for another son. Wives are commonly spoken of as varying in price; thus they say, "Wives are cheap or dear this year," or "They are much cheaper at Hokchiang than here at Foochow." Among some few wealthy or official persons marriages are sometimes consummated without using the terms "buy" and "sell." This was true in the recent marriage of the son of a wealthy native gentleman, who, however, is very foreign in his tastes, and thoroughly detests many of the Chinese customs. He told us that he gave no money for the bride, that he would have been ashamed to speak of it. It is true, however, that he sent the bride's parents most elegant and valuable presents.

We are driven to concede the universal custom of selling and buying girls for wives, and we are compelled to meet this custom in our church. Our native Christians seemed to think there was no alternative but to sell their daughters and buy

wives for their sons, and this involves early betrothal, as they are generally poor and must buy as cheaply as possible. In earlier years, when our members were few and but a small number of children in the church, there seemed, indeed, no way out of the difficulty. If Christian sons had wives they must pay for them, as no one would give to them; then, too, it was often the case, as it still is, that daughters were sold and wives bought for the sons before the parents entered the church. In such cases nothing could be done, as betrothal here is almost as sacred as marriage; but now that we have a large number of members with a corresponding number of children, it seems quite easy to abolish this buying and selling business altogether, and there would be a real gain in that girls would not be sent into heathen families nor boys allied to heathen wives. Yet it may still be true that a Christian might not be able to find a suitable husband for his daughter, or wife for his son, among the families of our mission, and in such a case there must be difficulty.

But such cases must be rare, especially as there are three Christian missions here, and no Christian need be limited to his own church in his search.

I fear much that the chief difficulty is found in the unwillingness of our members to resign the money consideration for their girls. They are very willing to accept wives for their sons "gospel free," but, when it comes to letting *their* daughters depart in the same free manner, alas! "old natur' squirms."

While we are upon the subject of marriage, we may as well include that of polygamy, which also must be met occasionally in those who profess a desire to enter the church. Polygamy is legal here, and is common among the wealthy classes. A man's dignity is much enhanced by his having a half dozen wives. The expense of such luxuries precludes in general more than one wife to a man among the common people. But as sons are the chief end of marriage here, and all the hopes of a Chinaman's future depend in a great measure upon this, if the wife is so unfortunate as not to have a son, the husband will, if he can possibly command the means, buy another wife. We will suppose such a case, — a man with two wives, the second having children,

the first having none. He professes faith in Christ, and desires to enter the church. He is promptly told that he cannot be received until he has put away his second wife. Now look at the hardness of the case for this poor wife, who is the wronged one from the beginning to the end. In the first place, she, in all probability, had no voice whatever in her marriage, having been sold to the man by her parents. She is legally his wife, and she has endured all the sorrows of a mother. In the beginning there was probably no affection for either wife, but as much as there is is given to the mother of the children.

Now here comes a foreigner, teaching a strange religion, and tells this woman that she must leave the man who is the father of her children, and her husband by the laws of her country. She loves her children; but they belong to her husband, and if she is put away, she must leave them, — the children who have probably brought to her poor, stunted life the only brightness and real joy it has known. In being put away, she is also degraded in the eyes of her people. Who will not say that this is a hard case? May we not well ask, What possible chance is there of this woman's soul being saved through a teaching that *she* feels has wronged her beyond repair? The great difficulty is that the innocent one is almost wholly the sufferer. So exceedingly difficult is this question of the putting away of such wives that there is a great difference of opinion among Christian missionaries upon the subject. And can we wonder at this, when the polygamy of Salt Lake, established in a *Bible land*, by people from Bible lands, is handled so tenderly and endured so patiently by one of the greatest and most enlightened nations of the world? I have yet to hear, for the first time, the opinion that our Government should, by one fell swoop of its power, disperse all the secondary wives of Brigham's territory. The wisest and the best, those who have at heart both the integrity of the Government and the best good of its people, say we can only limit and set bounds to this curse, and kill it with the least possible injury to those who are, in the majority of cases, more sinned against than sinning. Such is the opinion of some who have to meet the evil in China. There are some things that, once done, cannot be undone. The child's foot hopelessly

crushed can never be restored to its natural form of beauty and grace. We receive such a crippled woman into the church; but say to her, "You must not bind your girl's feet," and in this way we hope to limit and crush out this cruel custom. To many it seems that polygamy must be treated in the same way. All would lament polygamy in the church; still, there does come the necessity, at times, to face and choose between two evils, and in view of the risk there is to the souls of the wives put away, and the great wrongs they and their children must suffer, it is not wonderful that many good, true, earnest Christian missionaries hold that the church ought to expect to kill polygamy as it does the binding of the feet, for, like the crushed feet, the wife can never be restored to her former condition.

But probably the majority of missionaries hold that the purity of the church demands the exclusion of all polygamists, and that it is even better for the innocent to suffer greatly than to once allow polygamy to enter the church. It indeed is a vexed question, but fortunately one we seldom have to meet, for in our entire history as a mission I believe we have not had a half dozen cases. Still, the principle to be settled remains the same for the few as for the many, and our mission has thus far felt it to be a duty to demand the putting away of the secondary wives.

I have thus presented a few of many difficult questions that harass both native Christian and foreign teacher. How much patience and sympathy we need to have and manifest toward these poor church-members just emerging from the deep darkness of past generations!

How greatly do those who teach such need the prayers of our home churches, that we may have grace, patience, and wisdom to see, judge, and act righteously in all these perplexing questions which come up in the planting of a vigorous branch of Christ's church among this people!

PUEBLA DE LOS ANGELES.

II.

But we cannot gaze longer, and must descend to the ordinary level of vision and investigation. Within, the cathedral has lost something of its richness of decoration, since the Government

has confiscated so much church property, but it is still one of the finest churches in Mexico, if not the first. The chairs and other furnishings of the choir are carved in fine woods of different colors and elegantly inlaid. The paintings and other decorations of the main altar are arranged on an extravagant scale. Among the different side apartments, the chapter is a quaint little room. It is hung with tapestry wrought and presented, it is said, by the court ladies of Spain. Portraits of Charles V, of the archbishop of Mexico, and of a long line of the bishops of Puebla are also among the adornments.

Among the more popular churches are San Francisco, near the old *paseo* whose convent is now occupied as a soldiers' barracks, the Compañía (Jesuit), and Santo Domingo. At the latter we will pause awhile. A small part of the convent, once connected with this church, is now occupied by the Methodist Episcopal Mission. The sheds of the *plaza* or market are in front, extending far to the left. The street leading to *plaza* was opened *through* the convent, and to the right is exposed the end of a long, arched passage, continuing to the opposite side of the square,—a capital retreat for exercise and meditation. It is marvellous the amount of wealth and power once monopolized by these churches and convents; and though the priesthood still wield great influence, one is impressed with the truth that He who controls alike the destinies of nations and the hearts of men has thoroughly undermined the foundations of this hierarchy, and neither literally nor figuratively will the breaches in these walls ever be repaired.

Back of the mission property is the old church. This week occurs the annual feast of the patron, Santo Domingo. There was mass at 5 o'clock, at 7, at 12, and so on indefinitely; the continued ringing of bells is distracting, and one loses the record. The sound of the organ and other instruments, softened by the thick partition wall, is more agreeable; one, at the same time, can listen and think.

On Friday night comes the grand *finale* of the feast. Dealers in fruits and sweetmeats, men, women, and children, begin in the afternoon to arrange their commodities for sale within the space of a few squares fronting and in the vicinity of the church, and a tempting display

they make. After nightfall all is illuminated; there are torches at the fruit-stands, Chinese lanterns suspended from balconies, and rockets whizzing in all directions. A crowd of people are promenading, chattering, and purchasing, until near midnight. The conclusion is a grand demonstration of fire-works. Thus Santo Domingo is once more duly honored. Peace to his ashes!

But we must not forget our nook in the old convent. Here is a very comfortable mission property, though it is not half large enough, in which the Boys' Orphanage and the Theological Seminary are located.

We enter a large, open court, paved, and with a fountain in the centre. Surrounding this on three sides are the rooms occupied by the orphanage, the school-master's family, and that of the porter. This convent was once the seat of the Romish Inquisition, and the cells now used for storing purposes, and opening upon upon the orphanage dining-room and kitchen, are silently telling their tale of the past. All are small; a person of ordinary stature could not recline at length on the floor of any of them. The small, grated windows are very suggestive; one shudders at the possible horrors that may have been enacted here, but God knows all, and in His hands are the victims and their tormentors. This part of the building seems to have been used also as a burial-place as twelve cart-loads of human bones were removed while making the necessary alterations and repairs.

We ascend a stone stair-case at our right, and reach a broad corridor, extending across the entire building. Here are rooms for the theological students, the missionary family, and also the chapel. Rev. C. W. Drees, of Ohio, missionary in charge, is abundant in labors, his position involving the duties of superintendent of orphanage, Professor of Theology, and pastor. The number of boys in the orphanage is limited to seventeen, as the building does not accommodate more. This institution will probably be removed to some other point. There are thirty or more pupils in the day-school, including the orphans.

The chapel will *possibly* seat two hundred persons. The average attendance at services on Sabbath and during the week is one hundred and thirty. The orphan boys have received excellent training in vocal music from a German professor,

who is also a member of the theological class, and very effectively leads the congregation in the service of song.

The anniversary of the dedication of the chapel occurred on the 15th inst., on which occasion the pastor gave some very interesting items in reference to the advance made during the year just past. The number of persons enrolled in full membership is now thirty-three; number on probation eighty. That such results have been achieved in this fanatical city during the short space of one year is a cause for heartfelt thanksgiving. The Sunday School is in a flourishing condition, many of the older members of the church joining in the exercises. The Sunday afternoon class-meeting is very successfully developing the spiritual life of its members. In short, Methodism is well established in Puebla; and the eye of faith sees added, with the coming years, to the many blessings already enjoyed by this people, that of an evangelical Christianity.

S. M. W.

Mexico City, Aug. 28, 1876.

— We have the favor of the following statement of the amount of money raised by the principal Woman's Missionary Societies now organized in the United States. Mrs. Rev. Jno. Easter, of Groton, N. Y., at considerable pains collected the information herein contained.

The Woman's Union Missionary Society of the United States, between its organization in 1860 and April, 1876, raised \$393,622.12. The Woman's Board of the (Congregationalist) American Board of Commissioners of Foreign Missions, organized in 1868, raised, up to 1876, \$414,634.87. The Woman's Foreign Missionary Society of the M. E. Church was organized in 1869, and up to February, 1876, raised \$319,480. The Woman's Board of the Presbyterian Missionary Society, organized in 1870, raised, up to February, 1876, \$316,831.69. The women of the Baptist Union organized their Society in 1871, and up to January, 1876, had raised \$119,000.

The grand total contributed by these women's societies amounts to \$1,563,568.68. The total of missionaries on the foreign field now supported by them is two hundred and eighty-seven.

— *Northern Christian Advocate.*

HEATHEN WOMAN'S FRIEND.

BOSTON, DECEMBER, 1876.

WE learn from Mrs. Prescott, Corresponding Secretary of the Western Branch, that Minneapolis, Minn. has been decided upon as the place of meeting for the Annual Session of the General Executive Committee, to take place next May.

WE have just received the sad news of the death, from typhoid fever, of Mrs. Mansell, of Cawnpore, India. She left this country only a year ago, but entering at once earnestly upon her work, accomplished much even in the short time given her. Her contributions to the FRIEND will have made her name pleasantly familiar to our readers. Her death was a most triumphant one. She was buried Sept. 29, at Cawnpore.

We tender our sincere sympathy to her afflicted husband and to the mission circle from which she will be so painfully missed.

A SUGGESTION FOR CHRISTMAS.

CHRISTMAS is almost here, so near that the contagious hurry and eagerness and pleasant anticipation of preparation are felt everywhere. The shops are gayer than at any time in the twelve-month; all the art and taste of each establishment seem to culminate and blossom out into a perfect extravagance of brightness and beauty, for the help and — alas! — the bewilderment of the present-buyers. Rich purses are freely opened; and gifts elegant and costly are ordered in abundance. Moderate purses are thoughtfully examined, and many a studious hour is spent in contriving how to make each dollar bring its full equivalent and a little more. Children catch the spirit, and carefully save the cents, designing munificent things, enjoyed, unfortunately, only in anticipation. Lists of recipients are scrupulously arranged; father, mother, brothers, sisters, cousins, friends, all are remembered and a pleasure planned for each. Christmas, indeed, has come to be almost a carnival of giving and receiving.

Perhaps no other yearly festival has ever become so separated from its original meaning and

idea as Christmas in our own country. While in Europe, especially on the continent, religious services are everywhere held and fully attended before the social festivities begin, here, not one person in a hundred remembers how Christmas came to be so happy a holiday. Would it not be well for a country which owes so much to Christ and His gospel at least to acknowledge His birthday?

When Christ was born, obscure and humble, kings waited on Him with their gifts: now His day comes and goes, and is ever a gift offered to Him who gave even Himself for us?

Dear friends, you who are so busy and interested in preparing pleasant surprises for those dear to you, make an addition to your list. And as you add Christ's name, consider for a moment how much you ought to give, how much would give Him pleasure. No doubt you are free-hearted and generous, and remember the poor very substantially; probably your thoughtful bounty adds to the happiness and enjoyment of more than one household where the means are scant and meagre. But do a little more. Remember those whose festival days are days of irksome ceremony and even cruelty, who have never seen the brightness of the Star of Bethlehem, and whose homes are dark. Make to Christ a birthday offering by sending it to the help of your sisters, for whom He came as for you,—God's own Christmas gift to a needy world.

Already our missionaries have introduced the Christmas festival into their plan of work. The letters we have received from them, telling of the delight of the children in the orphanages and schools at the unwonted enjoyment, fully show that Christmas is as much at home in India and China as in England or America. Then why should we narrow our celebration down to our own friends and those immediately around us? Why not help the dear Lord to celebrate His own festival day by giving a part of what He lends us to the distant members of His great family? What pleasanter items could be entered in our treasurer's reports than, from this auxiliary and that, from this sister and that, a "Christmas gift" for a sister unseen, but remembered nevertheless.

Home festivities will be all the brighter and happier, home friends will be all the dearer, and

Christ Himself will sweetly whisper, "Inasmuch as ye did it unto one of the least of these, *ye did it unto me.*"

CHINA.

ON entering the main exhibition building on the Centennial grounds, after a glance at the grand nave, so vast and splendid, the visitor turns away from Peru, which in grim irony greets the eager new-comer with ghastly mummy heads, and seeks the crowded inclosure where the beautiful exhibits of the Chinese attract admiring eyes. Not so wise as their Japanese neighbors, who in securing more than double the area have had ample room to display their works of art to the greatest possible advantage, the Chinese have been obliged so to crowd together their furniture, their vases and screens, that one is obliged to pass through narrow aisles to examine the stately bedsteads, with their elaborate carving of flowers and birds, the pendent balls of ivory skilfully wrought, one within the other, till the solid ball is converted into a succession of exquisitely fashioned concaves; the lacquered ware, and the porcelain that derives its name from the Flowery Kingdom. The Chinese, who, in their native costume, were arranging their goods, were as interesting as the works of their hands,—representatives of a people numbering one third of the human race, occupying all the table-land of eastern Asia, about a third of the continent, and a little less than a tenth part of the habitable globe; a people so industrious that scarcely a rood of arable ground in their immense territory remains uncultivated, whose civilization is so old that it can boast of the most important discoveries. Only one hundred and fifty years ago did the western nations learn the secret of the porcelain which the Chinese brought to perfection during the Middle Ages of Europe, when, as now, they were masters of the arts of decoration and baking. "What is the price of that vase?" we asked of the Chinaman at the exhibition, pointing to an antique bronze, not remarkable for size or beauty. "Fifteen hundred dollars." In reply to the astonishment in our faces, he said, "It is twenty-four hundred years old. We can give you the record, which is true." "But is not that a very large price?" "No, we can sell it for very nearly that in China." The art of spinning silk was given to the western

world by the Chinese. They invented gun-powder and the compass, they manufactured paper A. D. 95, and the art of printing was known to them five hundred years before it was known in Europe. For two thousand years their laws, institutions, and customs remained unchanged, so that the nation was a specimen of an ancient race unmodified by the light of the present day.

And this great empire, with its old civilization and its beautiful manufactures, was almost unknown to western nations at the beginning of the present century. What did our forefathers think or know of China? And here they are, the guests of our new republic at this gathering of the peoples of the earth, brought out of the old remoteness to exchange greetings and to display to familiar and unaccustomed eyes what their own lands have yielded of riches or of beauty, and what the skill and industry of patient years have taught their hands to do. Truly the world moves. The great walls of separation are thrown down, the highways are exalted.

This century was well begun, had travelled seven years of its allotted course, when Morrison, the first Protestant missionary to China, sailed from New York under the protection of the American flag; for the East India Company, whose trade with China began in 1680, kept jealous watch against the intrusion of religious truth into the lands which were to yield them great gain; but to that company we owe the publication, in 1821, at an expense of \$75,000, of that achievement of missionary enterprise, — Morrison's Chinese dictionary in six quartos. In 1824, after an absence of seventeen years, Morrison returned to England, bearing with him richer treasure than eastern travellers had ever brought before, — a copy of the Scriptures in the Chinese language, thirty-nine of the sixty-six books being of his own translation. He had opened the gates of heavenly truth to one third of the human race; he had prepared the way for those who were to come after him. And what a goodly number are now in the field, — two hundred and twenty-six male missionaries! and thirty-two American single ladies at work in China. These ladies have been there from one to twenty-five years, and average five years in the mission work. It is twenty-nine years since the first Methodist missionary went to

China, and nine years passed without a convert; but the two or three who were baptized at the end of that time became evangelists, and in the twenty years, two thousand have been added to the church, while more than seventy native preachers are now proclaiming the gospel to their countrymen, many of them relying wholly on their congregations for their modest maintenance. The labors, sacrifices, and successes of these men prove the strength of the infant church in China. Their speeches at the Conference, their testimonies at love-feast, the letters and essays of the Chinese women, who are laboring for the elevation of their own sex, show what the religion of the cross has done for its converts, and give us the most cheering hopes for the future.

Every issue of the "FRIEND" has some interesting communication from China, descriptive of the country and the people, of the obstacles in the way of missionary labor and the encouragements to its prosecution.

Dr. Murdock, Foreign Secretary of the Missionary Union, has recently made the following prediction: "Should the progress of the gospel continue in the same ratio which has characterized the last eighty years, the child is now living who will see the vast regions now involved in heathen superstition — India, China, Japan, Africa, and the islands of the sea — as distinctively Christian as Great Britain and America are to-day." When we see what seventy years have done for China, we may trust that the next seventy will bring mighty things to pass. To bring about this glorious consummation, let not prayer or effort be wanting.

Especially let us look at our own responsibility. Let us by our prayers hold up the hands of our nine missionaries in China, three in each of the China missions, the East, the Central, and the North, and one of each three a physician; with a hospital at Foochow and one at Peking. We have at each station a girls' boarding school, while there are fifteen day-schools with two hundred and sixty-three pupils, and ten deaconesses, several of whom, eloquent Christian women, are never weary of telling their sisters of the light and liberty to be found in the gospel of Christ. One of them writes, in her simple, pathetic way, "There is only Jesus who treats the souls of men and women alike, only Jesus who compassionates

the sorrows of woman, and only Jesus who calls her to look forward to eternal happiness the same as that of man. And now Jesus waits patiently for women to hear His call, and accept blessedness, and, trusting Him to loosen the chains of the devil, to follow Him in the path of truth."

J. M. O.

Home Department.

CONDUCTED BY THE FOLLOWING LADIES:

N. E. Branch . . .	Mrs. G. P. TAPLIN, Randolph, Vt.
N. Y. Branch . . .	Mrs. J. H. KNOWLES, Polmyra, N. J.
Phila. Branch . . .	Mrs. J. F. KEEN, 1209 Arch St., Phila.
Balt. Branch . . .	Miss L. HART, 176 N. Calvert St., Balt.
Clea. Branch . . .	Mrs. W. A. INOHAM, 203 Franklin St., Cleveland, O.
N. W. Branch . . .	Mrs. J. F. WILLING, 186 Vincennes Ave. Chicago.
Western Branch . .	Mrs. Lucy E. PRESCOTT, Winona, Minn.

Contributions intended for this department should be addressed to the representative of the Branch, as above.

NEW ENGLAND BRANCH.

REPORT OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY FOR VERMONT CONFERENCE, FOR QUARTER ENDING SEPT. 18, 1876.

THROUGH the mercy of God, the Woman's Foreign Missionary Society in Vermont still lives. The oppressive heat of the summer, the increased domestic cares incident to the season, and perhaps the pressure of other enterprises of the church, may be given as some of the reasons why no more aggressive work has been accomplished; yet we rejoice to believe that a firmer faith in God and a fuller consecration to His service has been the rich experience of many hearts in sympathy with us. In this confidence we have an assurance of earnest work for our Society in the future. Our late reports give an increase of members in several auxiliaries, and indicate hope and courage among those now encountering obstacles.

A few have declined in interest, but we trust their light is not yet set in obscurity.

Our faithful district secretaries have been ready for every good work in organizing new auxiliaries, and inspiring existing ones with zeal and courage—a work most important, though oftentimes most difficult to be done.

Their co-operation and labors at the different camp meetings also deserve special mention. Services in the interest of the Society were held at Lyndonville, Northfield, Franklin, and Claremont Junction. Committees were also designated to solicit members to the Society and subscribers to the FRIEND from the tents and cottages upon the grounds. The oft-repeated wish for more missionary meetings gave good proof that these efforts were not in vain. We shall await the results with prayerful interest.

The Claremont Junction Camp-meeting Auxiliary, belonging equally to Vermont and New Hampshire, held its second anniversary on Tuesday, of camp-meeting week. After a season of earnest prayer, reports of officers and work of the Society, and election of new officers, thirty names were secured, making fifty-five the present membership. The continued support of the two girls in the Moradahad School, named by the Society last year, is assured, and, better than all is an assurance of many fervent prayers that they may be early won to the gospel of Christ.

The failing health of Miss Prentice, a good worker and former secretary for Springfield District, has compelled her to resign the office, but we rejoice to welcome Mrs. Tabor as her successor. The cause cannot suffer under her ever-watchful eye. Several auxiliaries organized within the last months have not yet appeared in the FRIEND.

Among these is one at Swanton on St. Albans District. Within the quarter it has received a new inspiration from the efforts of the wife of the pastor of the church.

As an incentive to exertion, it was proposed that the society take the support of one of the girls in the Moradahad School. This was cheerfully accepted, and the work entered upon with much enthusiasm. The reply was, "We will take the girl, but oh! we must walk by faith and not by sight. Pray for us, that we may see our duty, and do it. We have a meeting appointed in the park."

A few weeks later, the following was received:—

"Dear sister,—I improve the first opportunity to write you of our success. We held our meeting on the park, and it did just what we hoped it would,—awakened a new interest. We realized a little over \$15. Then an evening meeting was announced to name our girl in India. Some predicted failure, but though I trembled, I trusted, for I knew it was right. At the meeting, I did the best I could to give a sketch of the Society from the beginning, and finished by noticing the school, one of whose pupils we had pledged ourselves to support. I then read Sister Parker's letter you sent me, and we proceeded to see who would give the most for the privilege of giving the child a Christian name.

"Mr. H.—offered \$12.50, when a young man back in the congregation offered \$15.00, and came forward. I had suggested that there might be a wish to give the name of some deceased friend, and this was what he did, giving the name of his only sister, who died about one year ago, adding also a part of his own name,—Carrie J. Gaylord Beebe.

"The faint-hearted were encouraged, several joined the Society, and many who had been prejudiced against it were constrained to say it was a good work.

"The receipts and pledges of the evening were over \$40. Praise the Lord! He can work in mysterious ways. This young man is unconverted. God grant it may be the means of leading him to the Saviour! He is cashier of the bank, and his name signs the enclosed check. And now, dear sister, in sending the name for the girl, I wish the name of the giver to be sent,—Gaylord W. Beebe, also the fact that she hears the name of an only

sister deceased. If Sister Parker will give a description of the girl, it will be interesting to him and to us. I will send his photograph, if desired, and if hers can be procured, he will pay the expense.

"Yours in Christian work,

"R. J. H."

May we ask a special interest in your prayers in behalf of this Society and the young man represented?

A new auxiliary has just been organized at Sheffield, on St. Johnshury District, with good prospects. An effort was made at the commencement of the quarter to revive a drooping Society at Union Village. The secretary writes, "You will be glad to know our Society is increasing. I am greatly encouraged."

The Windsor Auxiliary has been much strengthened by the efforts of their pastor, an earnest friend of our Society. It has renewed its pledge of \$30.00 for the support of Carrie Windsor Weed. Her recent marriage leaves this amount for some other special work. The St. Johnsbury secretary writes, "We have pledged ourselves to raise \$15.00 more than our usual \$50.00, to be given for any special object most needed."

In the review of our work, so far as heard from, we find much encouragement. One of our most efficient secretaries, an aged woman of nearly eighty years, has recently buried her husband; but with feeble health has clung to the Society until a friend interposed and wrote in her behalf. She says, "Mrs. M. has only \$3.00 left and we advise her to keep that for her own wants."

May not the Master again say, "She hath done more than they all"?

With the blessing of God upon these self-denying labors and upon the prayers that daily ascend from our valleys and hillsides in behalf of our missionaries and those for whom they toil, we believe we shall succeed, and that the Woman's Foreign Missionary Society will find a permanent dwelling-place in the hearts of the women of the Vermont Conference.

L. T. GUERNSEY, Cor. Sec.

NEW YORK BRANCH.

DOUBTLESS, additional interest is given to auxiliary societies by placing before them special objects for their support. It is pleasant to know just where the money we contribute is to go; it somehow is an incentive to giving when we feel ourselves responsible for a definite amount. There is also much that is interesting in the thought of having our own representative, hearing our name, among the Bible-women or orphans in mission stations. Where interest cannot be maintained in societies without such helps, it is no doubt well to adopt them.

But we come with a plea just here for *systematic giving for love's sake*, and for the spirit which contributes to the Lord's treasury conscientiously, not asking that what we give shall be devoted to this or that, so that the whole work of the world's salvation may be, sooner or later, accomplished.

A missionary writes thus of the disadvantages arising

from the general demand for Bible women to represent auxiliaries and individual contributors.

"If a certain lady in a Society has subscribed \$30.00, straightway a missionary worker, hearing a name, is wanted, and letters from the mission station telling all about her are in demand. If she is removed from one station to another, her patron is shocked to find some other worker put in her place. Just fancy what endless confusion it must cause in such a case as this! Suppose in one station, where the work is supported by the New York Branch, the patron of a certain \$30.00 pays the salary of a woman who is called Mary Smith. Mary Smith's husband is a school-teacher or a local preacher, and he is sent to another place, where the work is supported by the Baltimore Branch.

Now, if the Mary Smith Bible-woman is sent to place No. 2, with her husband, see what confusion must be wrought in the accounts if she must still be supported by the New York Branch; while all difficulties could be avoided by putting a new person in her former place and allowing her to take up the work under the Baltimore Branch. Why must our contributors insist upon "names" and "objects"? Is it not enough to know that we have in any way the honor of advancing the coming of Christ's kingdom upon earth?

From East Bloomfield, N.Y., we have an illustration of what might be accomplished in every city and village if only one judicious, earnest soul could be found, courageous enough to assume the responsibility of leadership.

We give extracts from a private letter written us by Mrs. Rev. H. Van Benschoten, preferring the story should retain its freshness through the medium of her own words:—

"The ladies of E. Bloomfield feel they have something of interest, for we have recently formed an auxiliary missionary society. When I came here a year ago there was no Woman's Foreign Missionary Society, and the membership was so small and scattering that it seemed impracticable to organize one; but I felt very uncomfortable about it, and one day, taking up the FRIEND, I read an account you gave of a monthly meeting at Clifton, held at one of the houses where tea was served. "Oh!" thought I, "that is the way for us." Shortly after, I extended an invitation to the ladies of the church and all the young girls to meet at the parsonage for the purpose of organizing a Missionary Society, to be followed by a picnic tea under the shady trees. As a result, we have a flourishing Society of twenty-eight members, and the treasurer reported to-day (which was our third meeting) \$13.04 for the quarter. This, we think, is doing well, considering that we have doubled the general missionary collection of the church over last year, the Sunday School also making quite an advance.

We still keep up the "teas," as they promote kindly feeling. We have our meetings, however, in the chapel, and have tea served there. We have four subscribers to the FRIEND. I seek particularly to interest the young girls, and get all the little ones to become members that I can, having a mite-box for the "wee" ones. I am careful to have, in all my missionary talks, something

especially thrilling and touching for them; and I do not believe they will grow up to "shock us with their indifference" to the missionary cause. I think, too, the older ones are taking more "heart-stock" in it than heretofore. It might encourage us to have our new auxiliary reported through the FRIEND.

MARY N. VAN BENSCHOTEN.

East Bloomfield, New York.

GONE to her reward, Mrs. E. T. Cook, treasurer of the Albany Auxiliary. She was for years a faithful worker and an efficient officer in the missionary cause. May her mantle of usefulness fall on some one who will be as faithful!

[From Mrs. Jones, Secretary of Albany, N. Y., W. F. M. S.]

To individual faithfulness, and to the energy of private conscience, God has committed the real history and progress of mankind. —James Martineau.

CINCINNATI BRANCH.

FROM MY PORTFOLIO.

Mrs. BISHOP MORRIS, of Springfield, Clark County, Ohio, is our agent for mite-boxes.

Mrs. Morris says, "The box you ordered sent to me contained one hundred and seventy-five mite-chests, all of which are sold. I take them with me when visiting auxiliaries on Springfield District, and it tends to edification to see how willingly the people buy them.

"It only requires a little effort on the part of the secretaries to make their introduction a glorious success."

Mrs. J. E. Gilbert writes me from the Centenary Parsonage, Lexington, Ky.: "Our itinerant home is in this beautiful blue-grass region, the home of Henry Clay and Bishop Bascom, and the seat of the old Transylvania University." Northern Methodism is here, with all her institutions, and among them a *live* auxiliary to the Woman's Foreign Missionary Society. Thank God for the precious seasons we enjoy upon the second Thursday of each month! We have both the form and the spirit, the prayer and the money. How we prize our HEATHEN WOMAN'S FRIEND! We all, during the interim of our meetings, watch for missionary items and bring them into our treasury of information, and have a feast once a month. Being personally acquainted with Miss Mason, in September I had a letter to present. Surely we feel in her case that God's ways are not our ways; and we have been praying for the officers of our branch that the way prepared by our consecrated sister may be occupied very soon by one equally promising. My heart loves this work and its workers, and my pen overtries my judgment, perhaps. Can't you send me two or three unpublished letters of missionaries, or something else of interest for our next meeting? I will copy, and return original promptly, and remit postage by equal number of stamps. Will suggest "uniform readings," as I am much pleased with that idea of Mrs. Willing. My address is Drawer 224."

Our beloved secretary of Kentucky is making up

another huge box for the dear pastors' families on the Tennessee border of her State, some of whom, with salaries less than \$200 per annum, are organizing auxiliaries to the Woman's Foreign Missionary Society. All who desire to aid these northern frontiersmen and women in the present stringency can always obtain desired information, or send help through Mrs. Dr. Savage, of Covington, Ky.

On account of impaired health, Miss Lizzie Boyd is obliged to resign the secretaryship of West Virginia Conference Division, although she still retains that of Wheeling District. She has just closed a profitable session of the latter at Pleasant Hill. Miss Boyd says, "My interest in the cause is increasing, and I have enlarged access in prayer on behalf of our work."

Miss E. Russell, our new secretary of Western Virginia, brings zeal and culture to the arduous task before her. She writes, "There are twenty-four auxiliaries in the whole State, widely scattered, and many of them far distant from me. The great need just now seems to be to strengthen the work already organized rather than to form new societies."

Mrs. Rev. S. B. Matthews has lately been elected secretary of Gallipolis District, O., and Mrs. Dr. H. Gillett, assistant secretary. Mrs. E. L. Bicknell writes that these ladies are earnest workers and will render good service.

Mrs. Mary E. Bing, secretary of Zanesville District and of Ohio Conference Division, states that the devoted women of that district support the Barabauki work, and that the auxiliary at Lexington has secured the support of our third Fochow deaconess. We hope that Mrs. Sites may find her speedily.

Miss Kate Brawley, of Amesville, Athens County, O., has written a tract entitled "Medical Missionary Work," copies of which can be obtained by addressing her.

A childhood friend, Mrs. Carrie Dunn Allison, of Mansfield, North Ohio Conference Division, and patron of the orphan Hannah Moore Allison, of Bareilly, writes, "I am delighted with the prospect of hearing directly from my little India daughter, for I always think of her as my child in one sense, and have often wished that I might have a photograph of her. It would do good in the auxiliaries if our adopted children could be thus brought nearer the home work. I pray earnestly for mine, hoping she may grow up to be a worker for Jesus."

In other days Mrs. Allison's father and mine were associated together as pioneer Methodist preachers, and we, their children, believed that God accepts our labor for the heathen as He did that of our fathers in the wilderness of Ohio and Michigan full forty years ago.

During September the portion of Erie and Pittsburgh Conferences lying within the Buckeye State were united at Steubenville, and the result is the East Ohio Conference Division, than which there is no more fruitful territory, and in the hands of a diligent secretary may become a host for heathen women. At the union session pastors were not unmindful of the anniversary of our Woman's Society. From the pen of Mrs. N. U. Walker we learn that the ladies of Steubenville pro-

jected an admirable meeting, presided over by Rev. Wm. Hunter, D. D., and addressed by Revs. Dr. Scott of India, and C. H. Payne, D. D., president of Ohio Wesleyan University. The church militant and our work in this division have sustained a severe loss in the death of Mrs. Sahra D. Lowman, first vice-president of the First M. E. Church Auxiliary, Cleveland, O. In life and in death she was the same.

THE Lake-Side Camp-Meeting is held within the limits of the Central Ohio Conference Division. At its August gathering a lake-side camp-meeting auxiliary was organized, Rev. J. M. Thoburn, D. D., presiding; Mrs. T. Barkdull, of Shelby, North Ohio Conference, is president; Mrs. Rev. T. H. Wilson, of Central Ohio Conference, is corresponding secretary. The Central German Conference is also represented in membership. This is not to interfere with any local organization. If Miss Isabella Thoburn will find us another Bible-woman, I think we shall all know her as the Lake-Side Bible-woman of Lucknow.

M. B. I.

DIED

In July, the president of Ravenswood Auxiliary, West Virginia, Mrs. Mary Coleman Adams, a zealous worker, fully consecrated. She possessed a lovely, symmetrical character, and her death seemed almost a translation, so near was the glory of heaven.

E. L. B.

In July, Mrs. A. E. Gardiner, corresponding secretary of the auxiliary at Fairview, Guernsey County, Ohio, an intelligent Christian lady, always a great sufferer, but a willing worker. She loved the Sabbath School as well as our Society's labor.

Mrs. R. BECKETT.

NORTHWESTERN BRANCH.

INDIANA.

In the last State meeting one lady stated that in a certain town \$8,000 had been paid for tobacco, and only \$1,000 for missions. One good man spends \$60 a year for tobacco, and not one half that for the missionary cause.

Why are not our ladies more industrious in gathering such facts? These items are easily found in a small town, and nothing can be more telling.

A LADY writes of the FRIEND, "We have nothing upon our table that I read more thoroughly, or with greater profit." She says further, "I want to add something to your Centennial offering, and I will send you a ring that cost originally \$150, to dispose of for the benefit of our Society."

MICHIGAN.

Mrs. SOUTHWORTH writes of the Coldwater District Association: "We organized in August, 1872, being the second one in the State. We had then eleven auxiliaries; since our organization, by persistent effort and faithful labor, accompanied by earnest prayer, we have added

to that number until we now have twenty Societies, besides two that have suspended for the present on account of church-building and home work. We have held annual and semi-annual meetings, that have added greatly to the success of the local societies.

Since the first Society was formed, the Coldwater District has paid into the Missionary Treasury about \$1,700; last year our remittance was \$405. We have a membership of 510, and 321 subscribers to the FRIEND. We have never failed to organize an auxiliary where we have been permitted to make the attempt. When we commit our ways unto the Lord, and trust also in Him, He brings it to pass.

A MISTAKE was made in a recent number of the FRIEND, in reporting the organization of societies. The Society at Big Beaver was organized by Mrs. Chipman; that at Troy, by Mrs. Cordon; the ones at Plawsonville and Elwell, by Mrs. Crippen. As soon as auxiliaries are organized, they ought to be reported to the State Secretary and also to the Branch Corresponding Secretary. The name of the lady who organizes the Society ought to be distinctly stated. We hope mistakes like the one corrected here may not often occur.

DIED, in Coldwater, in great peace, after a severe and painful illness, Sept. 18, 1876, Catharine, daughter of Benjamin and Rebecca Wellman, and wife of Isaac Mains. The deceased had been for nearly fifty years a member of the Methodist Church, and since its organization an earnest friend of our Society. Just before her death, she gave \$200 to our work.

MISS SCHOONMAKER writes that she hopes to have her home ready for occupancy by the first of January.

A LADY in New Bedford, Mass., proposes to give \$50 to our Society as a Centennial offering. Why will not others who have money to invest for the Master join in this most laudable effort, and make this year a special one in the onmoving of Christ's cause? How many hearts would bound for joy if we could put into the missionary treasury \$100,000 this Centennial year! For this let us devoutly pray and tirelessly work. Speaking of a note in the FRIEND that had reference to extravagance in dress, this lady says, "I have not worn kid gloves for twenty years." Will we not each, by some self-denial in dress, house furnishing, or other expenditure, make a special donation to the woman's missionary work this year?

A MISSIONARY LESSON.

A MOST interesting as well as instructive feature of the District Association Woman's Foreign Missionary Society, recently held in Joliet, was a "Bible Reading," conducted by Mrs. J. A. Olin.

This was the closing exercise of the two days' very profitable meeting.

Each Bible reference was written on a separate piece of paper, and these little slips were distributed through the audience.

Bibles having been brought up from the Sabbath school-room, were also distributed, each person turning to the reference noted on the slip of paper in hand.

Mrs. Olin then announced the topics with the texts consecutively, each one rising and reading the Scripture when the passage noted on her paper was called.

Thus the precious truths of Holy Writ were uttered by willing tongues, and fell upon loving hearts of old and young, ministers and laity uniting in the reading.

Enclosed is the exercise as arranged by Mrs. Olin.

Yours truly,

MRS. ISAAC P. HITT.

Evans, Ill.

BIBLE READING.

1st. CHARACTER OF HEATHEN IDOLATERS.

Dan. 3:3-7; Ps. 106:37,38; Is. 57:5; Rom. 1:21-24; Rom. 1:29-31.

2d. HEATHEN GODS DESTITUTE OF DIVINITY.

Ps. 115:4-8; Is. 46:6, 7; Is. 44:10; Jer. 10:4, 5; Hab. 2:18, 19.

3d. IDOLATRY FORBIDDEN.

1st, the Commandments, Ex. 20:3, 4, 5; Lev. 19:4; Lev. 26:1; Jer. 25:6; Deut. 16:22.

4th. MISSIONS NEEDED, AND DIVINELY APPOINTED.

Ps. 9:17; Ps. 74:20; Matt. 28:19, 20; Mark 16:15; Rom. 10:14, 15; Matt. 3:9; Rom. 1:16; Rom. 3:29; Rom. 10:12; Gal. 3:28; Jonah 1:2.

5th. SUCCESS PROMISED.

John 4:36; Acts 14:1; Prov. 11:30; Acts 28:28; Acts 17:15-34.

6th. REWARDS.

Dan. 12:3; James 5:20; 1st Peter 5:4.

7th. FINAL TRIUMPH OF CHRIST'S KINGDOM UPON EARTH.

Ps. 72:8-11; Dan. 2:35; Dan. 2:44; Zech. 14:9; Matt. 13:31, 32, 33; Rev. 11:15; Ps. 86:9; Is. 60:18; Is. 66:23; Mal. 1:11.

MRS. J. A. OLIN.

Joliet, Ill.

UNIFORM READINGS FOR MONTHLY MEETINGS

Prepared by Mrs. Stagg, of Indianapolis, in pursuance with a resolution of the Executive Committee of the Woman's Foreign Missionary Society.

INTRODUCTION.

It is not to be expected that, without special attention and study, the women of the New World should have a thorough familiarity with the character and surroundings of the people of India. Let these readings be performed in connection with the reflection that it is done for the sake of the women of India, and in order to

place before the mind, in a clear light, their present condition and the work to be done for them.

After a thorough examination of all the works within reach, it has been found that, for conciseness and comprehensiveness of statement, there is nothing to compare with the articles on the topography, ethnology, literature, and religions of India contained in the standard encyclopædias. For this reason (and also because there is scarcely any village in which one, at least, of those works may not be found) I have thought it best to make those works the basis of the series.

In the narrative form there are thousands of books on India and its people. Hoping to render some service to any who may desire to hear still more about this strange, weird land of the Orient, I have appended a list of works which may be consulted to advantage.

INDIA.

TERRITORIAL DIVISIONS.

American Cyclopædia (1874), Vol. 9, Art. India, pages 200 and 201, *ad lib.*

New American Cyclopædia (1865), Vol. 9, Art. Hindostan, pages 179 and 180, 1st col.

Chambers' Cyclopædia, Vol. 5, page 530, head Physical Features to foot of 1st col., next page.

The Orient and Its People, Mrs. Hauser, 1st chapter.

POPULATION.

American Cyclopædia (1874), Vol. 9, page 201, table.

Chambers' Cyclopædia, Vol. 5, page 554, table.

CLIMATE AND PRODUCTIONS.

New American Cyclopædia (1865), Vol. 9, Art. Hindostan, foot of page 180 to 182.

Chambers' Cyclopædia, Vol. 5, Art. India, page 538.

INHABITANTS AND LANGUAGES.

American Cyclopædia (1874), Vol. 9, Art. India (Races and Languages of), page 213, *ad lib.*

New American Cyclopædia (1865), Vol. 9, Art. Hindostan, page 182, from middle of 1st col. to middle of 2d, *ad lib.*

New American Cyclopædia (1865), Vol. 9, Art. Indian Languages, page 475.

Zell's Cyclopædia, Vol. 1, page 1147.

Chambers' Cyclopædia, Vol. 5, Art. India, page 539.

Land of the Veda, Rev. William Buller, Chap. 2d, from page 66 to 69.

MANNERS AND CUSTOMS, CASTE.

New American Cyclopædia (1865), Vol. 9, Art. Hindostan, from middle of 2d col., page 182, to 2d col., page 184.

Chambers' Cyclopædia, Vol. 2, Art. Caste, page 657.

Zell's Cyclopædia, Vol. 1, Art. Caste, page 467.

Zell's Cyclopædia, Vol. 1, Art. Hindooism, page 1145.

Land of the Veda, Chap. 1, from page 19 to 46.

Land of the Veda, Chap. 9.

The Orient and Its People, Chaps. "The Women of India" and "Curious Customs of India."

LITERATURE AND RELIGION.

American Cyclopædia (1874), Vol. 9, Art. Religions and Religious Literature of India, page 222.

Chambers' Cyclopædia, Vol. 5, Art. India, page 540, head "Religion."

Zell's Cyclopædia, Vol. 1, Art. Literature of Hindoos, page 1146.

Zell's Cyclopædia, Vol. 1, 1st col., page 1147, div. Religion.

Zell's Cyclopædia, Vol. 1, Art. Hindooism, page 1145.

Land of the Veda, Chap. 2, from page 76.

The Orient and Its People, Chap. The Religions of India.

The Orient and Its People, Chap. The Brahmo Samaj.

HISTORY.

American Cyclopædia (1874), Vol. 9, Art. India, page 206, middle 2d column.

New American Cyclopædia (1865), Vol. 9, Art. Hindostan, page 185, 2d col.

Chambers' Cyclopædia, Vol. 5, Art. India, page 548, foot of 1st col.

See books of reference at end of Art. Hindoostan, American Cyclopædia (1874), Vol. 9, p. 191.

APPENDED LIST.

INDIA: Pictorial, Descriptive, and Historical, from the Earliest Times to the Present. — *Bohn*, 1854.

A Geographical, Statistical, and Historical Description of Hindostan. — *Z. Hamilton*.

Education in India. — *Badger*, 1858.

Hand-Book of India. — *Murray*.

Customs of the Mahrattas. — *Broughton*.

Mill's History of British India.

Keightley's History of British India.

Todd's Travels in Western India.

India, China, and Japan. — *Bayard Taylor*.

India and Its Native Princes. — *Roisseau*.

Oriental Religions (India). — *Samuel Johnson*.

History of the Things — *Sleeman*.

Customs of Mussulmans. — *Herklot*.

Elphinstone's History of India.

A Popular History of British India. — *W. C. Taylor*.

LUCY H. STAGG.

WE would be glad to know to what extent our auxiliaries are following our plan for uniform readings. We expect them all to fall into line before the course is completed, and we know that the tardy ones will regret not having begun at the beginning. It will be remembered that the lesson for January is the geography, climate, and productions of India, and the manners and customs of its people; that for February is the literature, religions, and history of India. We publish in advance, that essayists may have ample time to read up on each topic.

Mrs. Stagg, who has done her work for us so ably, is a sister of Jennie Tinsley Waugh, the first missionary of our branch.

JENNIE F. WILLING.

186 Vincennes Avenue, Chicago, Ill.

WESTERN BRANCH.

[This story of a poor widow appeared in the *Central Christian Advocate* last week. We clip it for the "Home Department," hoping that, wherever it is read, a new lesson in giving will be learned. L. E. P.]

GIVE LIKE A LITTLE CHILD.

NOT long since, a poor widow came into my study. She is over sixty years of age. Her home is one little room, about ten feet by twelve; she supports herself by her needle, which, in these days of sewing machines, means the most miserable support. Imagine my surprise when she put into my hands three dollars, and said, —

"There is my contribution to the church fund."

"But you are not able to give so much!"

"Oh, yes!" she exclaimed. "I have learned how to give now."

"How is that?" I asked.

"Do you remember," she answered, "that sermon of yours three months ago, when you told us that you did not believe one of your people was so poor that, if he loved Christ, he could not find some way of showing that love by his gifts?"

"I do."

"Well, I went home and cried all night over that sermon. I said to myself, 'My minister don't know how poor I am, or he would never have said that.' But from crying I soon got to praying; and when I told Jesus all about it, I seemed to get an answer in my heart that dried up my tears."

"What was the answer?" I asked, deeply moved by her recital.

"Only this: 'If you cannot give as other people do, give like a little child.' And I have been doing it ever since. When I have a penny change over from my sugar, or loaf of bread, I lay it aside for Jesus; and so I have gathered this money all in pennies."

"But has it not embarrassed you to lay aside so much?"

"Oh no!" she responded eagerly, with beaming face.

"Since I began to give to the Lord I have always had money in the house for myself; and it is wonderful how the work comes pouring in. So many are coming to see me that I never knew before!"

"But didn't you always have money in the house?"

"Oh no! Often, when my rent came due, I had to go and borrow it, not knowing how I should find means to repay it. But I don't have to do it any more, the dear Lord is so kind."

Of course, I could not refuse such money.

Three months later she came with three dollars and eighty-five cents saved in the same way. Then came the effort of our church in connection with the memorial fund; and in some five months she brought fifteen dollars, all saved in the little mite-box I had given her. This makes a total of twenty-one dollars and eighty-five cents from a poor widow in a single twelve-month. I need hardly add that she apparently grew more in Christian character in that one year than in all the previous years of her connection with the church. Who can doubt if, in giving, as well as other graces, we could thus

become as little children, there would result such an increase in our gifts that there would not be room to contain them?

Mosair.

— READ in the light of recent events, the following notice, posted two and a half centuries ago on the walls of a Japanese fort on the island of Kewsew, has a peculiar interest: "As long as the sun shall warm the earth, let no Christian be so bold as to come to Japan. And let all know that the King of Spain himself or the Christian's God, or the great God of all, if he violates this command, shall pay for it with his head."

— THE first thing which attracted our attention was a large cloth canopy fixed on poles, and under it a man reading a book, while a couple of *yogees*, smeared over with chalk and dust, blew a few mournful notes from a horn-shaped trumpet; incense was being burned in front of the man, who diligently read aloud from the book. Several pilgrims with folded hands bowed before him, and offered wreaths of flowers. I could not at first understand this strange ceremony, but was afterwards informed that it was the day when all books, writing materials, and tools of various kinds or, in other words, the god of wisdom, were worshipped. None of our pupils who are strict Hindoos will even touch a book on that day.

— Missionary Link.

Children's Corner.

WHAT NEXT?

BY COUSIN ALICE.

CHAPTER XI.

MISS TRITT was invaluable, there was no kind of doubt about that. She was committee on cleaning up and general secret-keeper for the boys and girls, who vied with each other in preparing surprises for the wonderful Christmas festival. And then, when the Committee on Invitations came to confer together and to calculate as to the number of merry-makers the old hall would accommodate, the trouble began, and it seemed impossible to find just who to take in and who to leave out.

Nannette, who had left her home filled full of joyous, happy children, and Major Gregg and her stately papa romping with the noisiest of them, had this text brought very clearly before her memory as she drove away from the good cheer down into the gloomy factory valley: "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed."

They were all poor enough down in Shady Valley, — there was no danger of inviting the rich to Agnes' feast; but there were plenty of maimed and lame, and blind too. Everybody knows how many such poor creatures eke out a miserable life in factory villages, — those who are crippled in the service of their employers, and those who, in bitter want and poverty, and from lack of nourishing food and light and air, contract diseases that leave only deformity and blight behind them.

Nannette knew what Agnes' wish would be if the task of choosing were laid upon her; but what would Meg say, and the other factory girls, who ought to have a good time as well as anybody?

Nannette drove by Katie's, and shared her perplexity with the Doll Mission's notable president; together they dropped in at Mrs. Benton's shop, and talked it over with both Hope and her mother. Mrs. Benton's eyes filled up full of glistening tears as the little girls canvassed the subject, and it almost seemed to her that the millennium was near at hand when "out of the mouths of babes" like these came such heavenly suggestions.

Mrs. Freeman happened along opportunely, and gave countenance to the plan, seeing in it about the only way out of the dilemma that had puzzled her older and more experienced head.

"It's a good place to draw the line," she said, "and almost every family in the valley will be represented, — more's the pity! — by the maimed, the lame, and the blind."

So it was decided, and so the line was drawn. Now more than ever Miss Tritt was in demand, for "sure enough," as Hope acknowledged to her mother with no small penitence, "there's nobody in the village who knows them all like poor, old, cross-grained Achsa Tritt."

You would have laughed to see her dodging about among the little weather-brown houses,

hobbling a little whenever her rheumatism occurred to her, but far oftener upborne by her lofty mission, the wrinkles all out of her face and heart, and gathering brightness to her own from the eyes that lit up so joyously as she disclosed her errand.

It was unquestionably a "means of grace" to Achsa Tritt, this new enterprise of the Doll Mission. She felt as if she belonged to it as never to anything before. The "big bngs" had come on her ground now, and she could dictate and plan with the best of them.

"Ef this aint Scriptor, I'd like to know what is," she said to herself as she dragged her weary limbs up the steep grade to Tim, the stoker's, where the little hunch-back Lottie (Tim's daughter) kept house as neatly as old Achsa herself.

And all this while the boys and girls on the Decorating Committee were weaving evergreens and stringing silver-white pop corn for covering the cracked old walls. Great logs had come over from the saw-mill and knots of pine for the great fire-place; and when Trixie drove down through the valley on a hay-rick drawn by her father's white horses, and piled high with benches and settees, it was hard work to keep down the shouting and cheering lest Agnes should suspect something. Trixie had remembered the old church that her father had taken on a mortgage only the spring before, and how it was turned now into a warehouse, with no earthly use for the poor, worn benches and pews; and it only needed her gentle begging to get Mr. Ambrose to beneath them to the Christmas festival.

When Miss Tritt heard about this last acquisition, her eyes fairly glared with astonishment.

"It beats all," she said, "the Lord's getting back his own from old Tom Ambrose!"

Tip-toeing up and down stairs go the busy workers, more of them than can well be useful, but all so happy in the thought of ministering to the Lord's poor and maimed and blind that no officious matron nor even Achsa Tritt dared gainsay their well-meant effort.

Hurrying down the valley road comes the lumber-wagon from Farmer Maverick's, laden with bags of apples and nuts. Close behind is the bright, red express-cart, and in it is a queer shaped package; it looks like a sewing machine, only larger, but it isn't that. Nannette has

"heard the ontcry" and rushed to the window. On the seat with the driver is white-haired, jolly-faced Dr. Slade himself.

Sure enough, the noon train is in, the wonderful chair has come, and everything seems ready to "pop open"; that is all Nannette can think of to express the culmination of all the planning and dreaming and doing of the past two months.

She hides a little among the evergreens, and hopes Dr. Slade won't inquire for or notice her.

But Meg,— she ought to be called now; and out rushes Nannette again, right into the *mêlée*, across the road and into the whirr of the factory wheels.

A NOTE FROM COUSIN ALICE.

DEAR CHILDREN OF THE CORNER:

Does your bread and butter ever persist in "coming out uneven" at the supper-table? Do you ever have to piece out a little bit of bread with a little more butter, and then a final crust to eke out the butter? Well, that is just the way with the story I am trying to tell you. It won't come out quite even for the December number of the FRIEND, and because there is just a little more that I want you to hear, it has got to go over until January. But you will get your January Corner right in the midst of the Christmas Holy-Day (let us, like Agnes, call it that), and perhaps the story of the Christmas feast in Shady Valley will make your own all the more joyous and happy. This is the Christmas wish of

COUSIN ALICE.

ANOTHER LETTER FROM INDIA.

BY AN ORPHAN GIRL IN BAREILLY.

Dear Friends,—I am sure you must be looking out for another letter from me. Since writing my last letter to you in the summer, my duties in the school have changed. I used to teach a class of little girls then, but now Miss Sparkes Sahiba has appointed me to look after the clothes. I give them out to the *Dhobee* (the man that washes) and receive them when he brings them home. I have to be present with the girls during breakfast and dinner time, and carry out all Miss Sparkes Sahiba's orders. I love to do the work because the Lord wishes me to. I could not, I know, do a thing without His help. He

helps me every day, and so long as He helps me I shall feel strong. Dear friends, if you were here in Bareilly I should tell you how much I love Jesus, but I may do so even now, though you are so far away. You love Jesus and it will rejoice your heart to know I love Him also. The Prince of Wales has visited our little station; there was a big illumination, and our dear Miss Sparkes Sahiba took us all to see him pass a certain road. His carriage drove so fast that we could not see him well, but it was a great treat to us to go out and see all the people and all the lights along the road. We went to a camp-meeting to a small station not far from Bareilly; we stayed there a week, and enjoyed all the services, especially the love feast on Sunday morning. We older girls go to the English service every Sunday evening. I have a little baby sister three months old; she was baptized two Sundays ago; her name is Lilly. I love her very much; she is sick just now and I feel very sorry for her. I have two brothers, one about ten or twelve years old, and the other five or six. The older one goes to the Mission School in the city. Last year my oldest brother, nineteen years old, died. He was in the Shahjehanpore Orphanage; he was a very good boy. My father and mother loved him very much, and when he died they felt very sorry, but he was good and loved the Lord Jesus, and we all know Jesus has taken him to Himself. I hope you pray for me that I may be like Jesus.

Yours lovingly,

PERSIS KING PECK.

Business Department.

"HELPS" FOR AUXILIARIES.

To assist such as are not able to obtain speakers for auxiliary and public meetings, without incurring too much expense, a variety of short addresses, poems, missionary hymns, and music have been prepared, for sale at the office of the FRIEND. Arrangements have also been made to furnish the following books, which are both interesting and instructive:—

THE ORIENT AND ITS PEOPLE. By Mrs. I. L. Hauser, \$1.75.
MISSIONARY LIFE IN INDIA. By Rev. Dr. Scott, \$1.75.

ADDRESSES AND EXTRACTS.

"An Appeal to Praying Women."
"American Woman and Her Mission."
"Work done for Jesus."
"An Appeal from a Missionary in China to Christian Women of America."
Extracts from an important letter from Mrs. Parker.
"Woman's Work in Missions."
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POEMS.

"Best Use of a Dollar."
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"The Last Command."
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"I have No Time."
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Price for Addresses, Poems, and "Responsive Service," .05 cts. each, or six for 20 cts.

Hymns and Music at the rate of 50 cts. per hundred.

NOTE.—Directions for conducting missionary meetings, prepared by Miss Ruilison, will be sent gratuitously to any one ordering from above list.

Card Photographs of Misses Swain, Chapin, Denning, Campbell, Green and Mrs. Davis can be had at 25 cts. each, or \$2.00 per dozen. Minutes of the last meeting of the General Executive meeting, 20 cts. each.

Address, Mrs. L. H. DAGGETT, 36 Bromfield St., Boston.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY

Includes eight associated Branches. Their territorial limits and respective Corresponding Secretaries are as follows:—

I. New England States, Mrs. Rev. C. P. Taplin, Randolph, Vt. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 9 East 17th St., New York City. III. Pennsylvania and Delaware, Mrs. J. F. Keen, 1209 Arch St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. W. A. Ingham, 203 Franklin St., Cleveland, O. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie F. Willing, 186 Vincennes Ave., Chicago, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, Winona, Minn. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific Coast, at San Francisco.

Any Information respecting the Society may be obtained on application to any of the above-named Secretaries. Letters of inquiry are solicited.

REPORTS OF NEW AUXILIARIES.

NEW ENGLAND BRANCH.

	Cor. Sec.	Mem.	Sub. B.W.F.
Ipswich, Mass.,	Mrs. E. Archer,	60	5
E. Pepperell, Mass.,	" S. Lawrence,	37	
Winchendon, Mass.,	" L. S. Simmons,	14	
Nashua, N. H.,	Mrs. A. C. Bowler,	22	10
	Mrs. C. P. TAPLIN, COR. SEC.		

NORTHWESTERN BRANCH.

Hampshire, Ill., Mrs. S. R. HAWKINS.
Life Members.—Mrs. M. D. Richardson, Mrs. G. Campbell, Mrs. I. Hermon, Manteno, Illinois.
JENNIE F. WILLING, COR. SEC.

RECEIPTS OF THE W. F. M. SOCIETY.

NEW ENGLAND BRANCH.

OCT. 1 TO NOV. 1, 1876.

Maine.—Bangor First Ch. \$13.00.—Cornish, \$2.00.
—Fryeburg Camp Meeting, \$4.50.—Portland, Congress St. Ch. \$3.50; Mite Boxes, \$1.75 (\$5.25). Total, \$24.75
New Hampshire.—Amherst, \$4.00.—Bristol, \$3.00.—New Hampshire Conference, Mrs. Mary E. Johnson, \$100.00. Total, 107.00
Vermont.—Lunenburg, \$7.50.—South Royalton, \$6.75; Mrs. Levi James Montgomery, \$1.00. Total, 15.25
Massachusetts.—Cambridgeport, \$35.00.—East Boston, \$6.00.—East Cambridge, \$10.00.—East Weymouth, \$20.00.—Gardiner, \$20.00.—Martha's Vineyard Camp Meeting, \$150.00.—Marblehead, Mrs. S. E. Fish, \$5.00.—Millbury, \$4.00.—New Bedford, Mrs. Benjamin Pit-

man, in memory of Robert Kent Pitman, \$50.00. — Northampton, \$15.00. — Taunton Central Ch., \$5.00. — Williamsburg, \$4.60. — West Medway, \$5.00; Voluntary Offering, \$1.00. Total, \$330.50

Rhode Island — Pawtucket First Ch., \$4.75. Thompson Ch., \$2.50. M. J. England's class Mite Box, \$2.20. Miss Debbie Ingraham's Mite Box, \$1.61. Total, 11.06

Connecticut. — Norwalk Second Ch., \$9.00. Total, 9.00

Grand total, \$497.56

Honorary Life Manager. — Mrs. M'ry E. Johnson, New Hampshire.

Life Member. — Mrs. Nellie A. Mathews, Gardner, Mass.
Mrs. T. A. Rich, Treas.

706 Tremont Street, Boston.

NEW YORK BRANCH.

OCT. 4 TO NOV. 6, 1876.

New York. Boonville, Mrs. Thos. Richey, \$7.90; Bellville, Mrs. O. C. Cole, \$5.00. — Central New York Conference, Mrs. J. Easter, \$43.00; Chatham, M. Gracey, \$1.00. — From Mrs. Dove, thro' Mrs. Skidmore, \$10.00. — East German Conference, Rev. C. Jost, \$41.80; East Genesee Conference, \$45.70 (to be credited as follows: Dresden, \$2.00; Benton Centre \$10.00; Chapinville, \$2.00; Richmond, \$1.00; Charleston, \$10.00; Springwater and Canadice, \$5.00; Tremont, \$1.00; Bath, 1.00; Dansville, \$2.00; East Groveland, \$1.00; Westfield, \$3.00; Smithfield, \$1.00; Beaver Dams, \$1.00; East Palmyra, \$1.00; Jackson, \$1.00; Wells, \$1.00; Willing, \$0.45; Gorham and Voak, \$0.75; Willmot, \$0.50; Rathboneville, \$1.00.) — East Bloomfield, Mrs. E. Steele, \$13.00. — Garrattsville, Miss S. M. Davis, \$40.15; Gouverneur, Mrs. H. Randall, \$5.00; Geneva, Mrs. J. H. Nichols, for orphan Geneva A. Taylor, \$14.00. — Hillside, Mrs. Olin, from Mrs. Barringer, \$8.00. — New York City, 18th St. Ch., Mrs. W. F. Forshay, \$5.25; Jane St. Ch., from Mrs. S. Vanbaskirk, \$2.60; Yorkville, Mrs. Owen, from Mrs. Thomson for orphan Sameulla Thomson, \$7.50; St. Paul's Ch., Mrs. R. A. Storrs, \$38.00, \$50.00 of which from Miss Drake for Mexico; Newburgh, H. Stontenburgh, \$50.00. — New York, from Mrs. Wm. B. Skidmore and Mrs. Jos. Hillman for expenses from Troy to Washington to attend meeting of the Executive Committee, \$16.65 each, (\$33.30); North Hector, Mrs. M. Jolly, \$10.75, \$2.93 of which contents of Mite Boxes. — Red Hook, Mrs. M. A. Benedict, \$10.00; Rodman, Mrs. G. W. Plank, \$6.00; Rochester, Cornhill Ch., Mrs. H. Wray, \$40.00. — Syracuse, Mrs. A. C. George, \$30.00, from a faithful steward of the Lord for the support of a native teacher in India; Sing Sing, M. E. McCom, \$24.50. — Trenton Camp-meeting, Mrs. L. D. White, \$30.00, \$10.00 of which towards Life Membership of Mrs. A. E. Horse. — Utica, First Ch., Mrs. H. F. D. Horn, \$44.00, for Bible-woman, Ann E. Disney. — Watertown, Arsenal St. Ch., Miss Fanciina Brown, \$25.00; West Chazy, Mrs. V. A. Wood, \$2.00; Western New York Conference, P. R. Storer, \$64.03. Total, \$648.00

New Jersey. Bonnd Brook, Mrs. M. H. Ronndy, \$72.60. — Camp Tabor, Mrs. H. C. Cleveinsd, \$80.00. — Elizabeth, Mrs. H. Burns, \$10.64. — Jersey City, Mrs. S. E. Rose, \$30.00, for Bible-woman Sarah E. Rose; Jersey City Heights, Mrs. Crombie, \$8.00. — Newark, Hasley-St. Ch., Miss L. Brookfield, \$25.00. — Ocean Grove, Mrs. Harriet N. Simmons, \$373.00. Total, 534.64

Grand total, \$1,186.64

Mrs. J. M. CORNELL, Treas.

141 Centre Street, New York.

PHILADELPHIA BRANCH.

Sickness prevents the furnishing of Treasurer's Report for November.

127 No. 134th St. Philadelphia.

A. A. WHITAKER, Treas.

WESTERN BRANCH.

OCT. 15 TO NOV. 1, 1876.

Iowa. — Albia, \$9.40; Mite Chest, \$6.73; By Sewing, \$3.55; Missionary Bags, \$0.30. — Adel, \$1.00; Mite Chest, \$0.91. — Des Moines Conference-Gleanings, \$24.50; Life Membership, Mrs. Rev. Breese, \$5.00; Gracie and Evert Welch, Mite Chest, \$1.00. — Villisca, Rev. E. S. Chambers for his little boy (deceased) \$1.00. — Clarinda, Orris Moore, \$0.25; Rev. M. B. Harned, \$1.00. — Hopkinton, \$5.65. — Eddyville, \$1.75. — Blue Grass Circuit, to make Mrs. Dr. Porter, of Davenport, a Life Member, \$10.25;

West Union, \$12.00; Mite Chest, \$2.67. — Des Moines Centenary Ch., to make Mrs. Rev. W. H. W. Reese Life Member, and go to "Tokio Home," \$17.00. — Webster City, Rev. J. W. Logier, \$2.00. — Osceola Circuit, Rev. Ewin Hobbs, \$1.50. — Yankton, Rev. A. Jamison, \$1.06. — Peterson, Rev. T. L. Forbes, \$0.25; Rev. C. M. Clifton, \$1.00. — Le Mars, Rev. R. C. Glass and wife, to educate orphan in Mexico, "Amy Lnela Glass," \$10.00. — Sioux City, \$1.00; Miss Alice Hartsough, to educate little girl in Mexico, "Alice Hartsough," \$10.00; Des Moines, Conference-division, Honorary Manager, Mrs. Mary C. Nind, \$3.00. — Denison, Mrs. Lydia Lamb on Mrs. Nind's 11. M., \$10.00; Miss Emma Harris, Life Member, \$20.00; Mrs. Nettie Romans, Life Member, \$20.00; To be applied on Life Membership, \$3.45. (The above \$43.45 to go to Tokio Home.) — Mrs. Matilda Waterous, \$3.00. Total, \$190.32

Minnesota. — Marlon, \$6.50; Lacrescent, Rev. L. W. Stebens, \$1.00; Winona, \$2.00; Mite Chest, \$5.00; "Tokio Home," \$11.50; Fairbault, \$4.00; Red Wing, \$2.00; Circuit, Women's Foreign Mission League, \$19.51; Mite Chest, \$4.14; Rochester, Mrs. J. D. Blake to make Mrs. Malissia Coppand Miss Clara J. Blake, Life Members, \$40.00; also half payment on Miss Jessie M. Blake's Life Membership, \$10.00. The above \$50 from Tokio Home. Total, 105.63

Nebraska. — Washington Auxiliary, \$4.30. Total, 4.30

Kansas. — Hiawatha, \$3.00; Mite Chest, \$5.53; from other sources, \$14.47, \$20 of which is to make Myrtle May Carl Life Member. — Atchison, \$15.25. Total, 37.25

Missouri. — Hannibal, \$10.00; St. Louis Union Ch., \$1.00; Mrs. A. F. W. Goodwin, for support of orphan, "M. J. Goodwin," \$15.00. Total, 26.00

Grand total, \$363.62

Mrs. Carrie E. Crocker and Miss Mary J. Peck, of Rochester, Minn., are made Life Members, by money previously paid by that auxiliary.

MRS. E. K. STANLEY, Treas.

610 Grant St., Des Moines, Iowa.

FORM OF BEQUEST AND DEVISE

TO WOMAN'S FOREIGN MISSIONARY SOCIETY.

BEQUEST. (Personal Estate.) — I give and bequeath to the Trustees of the Methodist Episcopal Church, incorporated under the General Laws of the State of Ohio, the sum of dollars, in trust, to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

DEVISE. (Real Estate.) — I give and devise to the Trustees of the Methodist Episcopal Church, incorporated under the General Laws of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE. — Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to the Rev. Luke Hitchcock, D. D., Treasurer of the Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

THE HEATHEN WOMAN'S FRIEND.

MRS. WM. F. WARREN, Editor.

EDITORIAL CONTRIBUTORS:

Mrs. O. W. Scott, Miss Isabel Hart,
Mrs. Dr. Olin, Mrs. W. A. Ingham,
Mrs. J. F. Keen, Mrs. J. F. Willing,
Mrs. A. F. Newman.

Children's Department. — Mrs. M. B. Willard, Evanston, Ill.

This paper is published monthly by the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

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Heathen Woman's Friend.

BEHOLD, THE LORD HATH
REDEEMED UNTO THE END OF THE WORLD.
GIVE YE TO THE
DAUGHTER OF ZION.
BEHOLD,
THY SALVATION COMETH."
ISAIAH, LXII. - II.

VOL. VIII.

BOSTON, MARCH, 1877.

No. 9.

THE Free Church of Scotland has recently added five to its corps of missionary women in India.

A BOOK introductory to the study of the Bible, prepared and published in the Armenian language, by Miss West, of Harpoot, has reached a circulation of thirty-two thousand copies.

OUR "Children's Corner" is always well filled, but it can hardly compare with the one described by a missionary to the Dakotas:—

"We have no room large enough to hold the people. We seat as many as possible, every chair in the house being used, and we pack the children in a corner on the floor. Last Sabbath I counted twenty-five children seated within a space four and a half feet by seven!" We fear the Dakotas of this generation are destined to become the Flatheads of the next.

EIGHT miles from Boston there is a church whose resident membership is only three hundred and forty-five, a church not at all remarkable for wealth, yet in addition to all its home benevolences, it supports one missionary family in North China, another in Austria, and a Woman's Board missionary in Turkey. This is an illustration of what might be done could closer personal relations be established between local churches and individual missionaries. The missionary in Austria was a loved and honored pastor of the church, and on resigning to enter the foreign field he carried the hearts and the support of his people with him. The one in North China was formerly supported by the same people as their representative among the freedmen of the South. The

lady in Turkey is also personally known to the church. When every well-to-do local church shall support even one laborer in the missionary field, the end of missionary labor will be at hand.

PRAYERS for the lonely missionary are always timely. The October moon, in whose light you walked so cheerily, looked down upon a different scene in Southern India but a few hours before it flooded your path with its glory. An American woman was following to the grave, past midnight, the dear form of her husband, then returning to a home irreparably desolated. Thus twenty days later she wrote of it: "I am here alone, eighteen miles from my nearest neighbors. Yet I feel as if I were in a father's house. The Lord reigns still, and it is exceedingly good to trust Him, and to believe in His love for those redeemed by His Son.

"You already know how, in a moment, the faithful servant was summoned away. . . It was a wonderful proof of our heavenly Father's care that Dr. Chester and the Madura carpenter came here that very day, when they were the two persons in all India most needed. But that is His way.

"I must confess that while I did not feel troubled at having the funeral at two o'clock in the night, — for it was a lovely moonlight, — I did feel a sad, sad wave of darkness come over me as I followed the dear remains to the grave, without a child or even a lady friend. The three brothers, Chester, Rendall, and Washburn, were very kind; but my all was going out of my sight. Do the churches at home know what *all* means?"

To-day may be October 6th to some lone toiler in the far-off lands. God bless and keep them all!

A PAGE FROM THE LIFE OF A CHINESE MOTHER.

BY MISS L. A. CAMPBELL.

ONE morning, about four weeks ago, one of the women employed in our Compound came to inquire if we were willing to take another scholar into the school. We replied it would be necessary for us to see the child, and also to learn something in regard to her parents before deciding to do so. She assured me they were respectable people, and on the following day brought the mother and child for my decision. The mother, a woman some thirty years of age, appeared quite intelligent, and expressed a strong desire to have her child educated. The little girl was seven years old, and quite winning in her manner. After consulting with some other members of our mission, I concluded to take her. As the woman parted from her child, the tears that she evidently tried to suppress would flow. I could but admire in this woman what we so seldom see in the Chinese mother, namely, frankness; this is something that but few possess. They seem to think it quite right to deceive their children if by so doing they can accomplish any desirable object.

After a few hours of home-sickness the little one became perfectly contented, and for two weeks had not manifested any desire to return to her home. About the close of this time, a messenger came to inform me that the mother was dying and expressed a wish to see her child. Of course I allowed the child to go to her home. In a few hours she was brought back, well pleased to be again in school. When the mother came to see me she told me that she was in consumption, but from her appearance I did not think her very sick, and supposed she might live some years longer. I was therefore much surprised to learn that she was so near death as her family evidently thought her to be. The doctor was invited to visit her, but not asked to prescribe, as she was then almost gone. On our arrival at her home we found the house as comfortable as the average Chinese house, and that is, according to our idea, very uncomfortable. The furniture consisted of a very few benches, one table, a few cooking-utensils, the *kang*, or brick bed, that is to be found in every house in North China, and the shrine to the kitchen god, which is also an institution in every heathen home.

As we entered the room our eyes rested upon the sick woman, who was laid upon a board supported by two benches. She was already robed for her burial in a scarlet dress, green trousers, and very pretty shoes of blue and gold colors, her hands folded across her breast, eyes closed, and teeth pressed together. The mother-in-law was superintending all the arrangements for the funeral. The other friends were gathered round, except the husband, who had gone to procure some articles necessary to the completion of the burial outfit, which, according to Chinese custom, must be done before death. The sick woman took no notice of our entrance, neither did she seem at all disturbed when the doctor examined her pulse and I placed my hand on her forehead. Everything indicated that she expected soon to pass into what would be to her the dark valley and shadow of death; but to the doctor's practised eye no such symptoms were present. Turning to the mother-in-law, she said the woman was not going to die yet, and must have something to eat. A little money placed in her hand evidently softened the heart of the old woman, and made her quite willing to allow the poor creature to receive some grapes, which seemed very welcome to her parched lips. The next thing to be done was to place the woman on a more comfortable bed; this was very quickly accomplished, the old woman assisting in her removal. Just then the husband returned, and his look of astonishment can be imagined as he beheld his wife sitting up in bed eating grapes; it was no doubt evident to him that the funeral would have to be postponed for some time. Indeed, all present looked as much astounded as though a miracle had been performed. The doctor procured nourishment, for which the husband expressed his thanks, we are not able to say how sincerely.

It is now nearly two weeks since this incident occurred, and the woman is at present in a very comfortable state of health. You will be ready to ask the meaning of this strange story. Well, I would tell you all about it if I could, but all we have learned in regard to the matter is this: This mother had two children, a boy and a girl. Some weeks ago the boy sickened and died. To any Chinese mother this would be a great calamity, and to this delicate woman it proved unendurable. Having no family except this little girl, it

seemed to her and also to her relatives that she had nothing to live for, and might just as well throw off the burden of living us soon as possible, yet the mother's love prompted her first to provide for her child by placing her in our school. Then she was ready to leave this world, that was to her so void of happiness, and enter into the blackness and darkness of the heathen's hereafter. No doubt starvation would soon have produced the desired effect had she not yielded to the doctor's persuasion.

In my visit to this house, I met the sister of the sick woman. She wished to have her child also enter the school. After seeing her I did not object to taking her. Both of these children are thus far bright and very well behaved. The mother of the last-admitted attends the Sunday services. I think her principal reason for coming is that she may see her child; but the Lord is able to reach her heart by His Spirit, and to open the eyes of her understanding that she may behold the salvation that is extended to her and all mankind.

Peking, Nov. 30, 1876.

CHRISTMAS TIME IN MEXICO.

BY MRS. DR. BUTLER.

FIVE weeks ago we were in Mexico, — were passing our hours in dread and suspense; for the revolutionary army, after conquering the government troops, was marching on the capital, and fears of a siege, or the sacking of the city, were very generally entertained. In the height of the alarm, Nov. 21, the president of the republic, Señor Lerdo, fled from the capital, carrying with him all the money he could collect; and soon the conquering hero, Gen. Diaz, and his troops, came into the city, and took possession of the governorship of the republic.

Gen. Diaz came in peaceably, and quickly began to restore order, and have the railroad repaired, so that the trains and mails could run as usual. This was, to us, a great boon, as we were troubled about our loved ones, who were on their journey home from the States. They, too, were enduring great anxiety on our account, for on their arrival in Vera-Cruz they found the two men-of-war in that harbor, the "Libertad" and the "Independencia," were going to fight each

other. The railroad was closed; no trains were running; no mails, no telegraphs, — no means of communicating with us or hearing from us. Wars and rumors of wars were on every hand. They heard we were besieged here in the city, and that the trouble might last a long time. All seemed to conspire to make "a dark and cloudy day"; but the blessed Master, for whom they had been working, took care of all, and in two weeks they were able to come home, and there was a joyful meeting of happy hearts.

A few words about this revolution. Gen. Diaz, the conquering hero, seemed to be truly "the mau of the people"; but, Señor Iglesias, the former vice-president, considered he ought to be the ruler of the republic; so he had a revolution on his own account in Guanajuata. Gen. Diaz marched out to meet him at the head of 15,000 men, and then Señor Iglesias, who had only 6,000, "sent an embassy, desiring conditions of peace." The contending parties have met at Queretaro, and have been holding councils, while the people are anxiously hoping "for the dawn of peace"; but as yet no peace is ratified.

However, as this city was tranquil, the members of the mission who are connected with the Orphanage resolved to make an effort to have a Christmas treat for the girls of the Orphanage and the children connected with the day schools. The English, American, and German friends here responded most liberally to the requests for funds for this purpose; and on Monday night, the 25th inst., a concourse of more than four hundred persons assembled to witness one of the most interesting exhibitions ever seen in Mexico. Tasteful hands had decorated the beautifully sculptured arches of the church with wreaths and garlands of evergreens, while the flags of four nations mingled their gay colors with the green. Here we will quote what the gentlemanly editor of *The Two Republics*, himself a Romanist, said of the matter: —

THE CHRISTMAS TREE. — A numerous concourse of ladies and gentlemen assembled on Christmas night to witness the exercises of the orphans at the Orphanage under the charge of the Methodist Episcopal Church (Church of the Trinity, in this city); and the distribution of premiums to the most meritorious, and donation of gifts from the Christmas tree to the entire group of the little wards of this benevolent asylum.

The church is very large, yet it was crowded with natives and foreigners. The circle of little orphan girls, somewhere about forty, of ages ranging from fourteen down to the infant of three years, were neatly clad, and sat apart from the audience, smiling and happy, as they gazed upon two marvellous, bespangled, and shining Christmas trees, loaded down with glittering and handsome toys, — an assemblage which comprised all the varieties from the gayly flounced doll representing the goddess of fashion and folly, including jacks-in-boxes, and up to the more useful furniture, toy trunks large enough to hold the wardrobe of the candidates.

The exercises were opened by some remarks from Rev. Jno. W. Butler, followed by a prayer by Rev. José Mariane González, and some excellent singing by the orphans, who also contributed some recitations in Spanish and English. The distribution of the premiums and the donation of gifts to the little girls were truly interesting, and doubtless conveyed a thrill of happiness throughout the entire audience. Blithe and joyous were the movements of those little creatures, who a short time ago had not a shelter over their heads nor a friend to care for them. Under the shelter of a kind Christian home, their health, comfort, education, and moral training are cared for and promoted. Forty little rising wives, heads of forty future families, possessed of the culture and training for respectable domestic life, they will be precious jewels in the stratum of society in which their lot will cast them.

All who witnessed this Christmas celebration, and all others who have a knowledge of the utility and benevolence of the Orphanage of the Church of the Trinity, natives and foreigners, Catholics or Protestants, all alike award to the mission in Mexico, over which Dr. Butler presides, the greatest praise for this great work of benevolence.

The exercises were as follows: —

Opening: Singing and Prayer.

Recitations: in English, the poem "Christmas Time," by Huldah Parsons; in Spanish, "The Violet," by Edith Hedges; in English, "Your Mission," by Mary Howard; in Spanish, the sonnet, "The Imprisoned Bird," by Sallie Long; in English, the poem "The Evening Story," by Betsey Peck; then followed a dialogue in Spanish, subject, "The Glorious Nativity of Christ." This was carried on by Huldah Parsons, Sarah E. Squiers, Mary Reno, Sara Hamilton, Marcella York, Phœbe Palmer, Nellie S. Strowbridge, Mary Howard, Katie P. Horr, and Alice Hartsough, the dialogue ending with the angelic chorus, "Glory to God in the highest, peace on earth and good-will toward men."

"I love to tell the story" was then sung (in English) by the orphan girls, in tones so sweetly touching, every heart was charmed.

Prizes were distributed to the most proficient of the various classes, while Mary Reno won the only "medal for perfect demeanor," in addition to her rewards for proficiency in her studies.

Many Mexicans were present who never had been in a Protestant place of worship before. We learn they were extremely gratified.

The opinion is very generally expressed here that the ladies who have trained these girls to such proficiency in Spanish and English in their studies, in their pleasing singing, and in their dress and deportment, deserve the highest praise for their success with these, who, a short time since, were among the dark and ignorant. God grant that they may yet see each one of them shining as jewels in the diadem of the Saviour!

We trust that the members of the Woman's Foreign Missionary Society, who so nobly sustain the Girls' Orphanage, may be encouraged as they realize that, in one spot of war-worn and dark, bigoted Mexico, they are having "a garden for the Lord," where many promising plants are growing, which may blossom into riches of goodness, to the glory of Him who said to the toilers, "Go, work in my vineyard!"

To-morrow (Dec. 31) we hope to have our first love-feast; and at night the sacrament of the Lord's Supper, and a watch-night service.

Reader, would you not like to be with us?

Mexico, Dec. 30, 1876.

A SLEIGH-RIDE ON THE MOAT.

BY MISS L. L. COMBS, M. D.

YESTERDAY Miss Porter asked me to go with her and Mr. Davis to the southern city; they were going down to attend church and Sunday school, and invited me to go with them and see a woman who had desired that I should send her some medicine.

We walked outside of the city gate, and then took sleds, which are drawn by men on the ice of the moat. This kind of sleigh-ride is the only one we ever get here, and would be far ahead of most Chinese modes of travel were it not for the fact that we can ride only a short distance on the sled before we come to some obstruction, and are compelled to get off and walk around it.

After the services, Miss Porter told a queer little body present that I was the doctor lady, and would now visit the sick woman.

As we followed said individual, I remarked, "What an odd little girl!" Miss Porter then told me the following facts, which she had learned in previous conversations. This girl, whom I supposed to be about ten years old, is seventeen, but has doubtless been prevented by hard work from growing, as she has been adopted by a family who are too poor ever to hope to pay a betrothal fee for their son; therefore this child is taken and reared in the family to become his wife whenever ordered to do so.

In the house to which she took us to see the invalid, the deepest poverty was unmistakably present. The sick woman said she was not really a member of the family, but that her husband being a cook in a Chinese family, she boarded here. She was probably a relative.

We invited her to come to the hospital, and to-day she has come. The queer little body came with her, and promised to come often to visit her. If she does, we shall be careful each time she comes to teach her a little truth; and as she attends Miss Porter's meeting in the southern city, we seem likely to be able to give her some instruction. May God add His blessing, and may her poor, meagre life be enriched and enlarged by the blessed presence of His grace and love!

Peking, China.

BITS OF TRAVEL IN INDIA.

BY MRS. MARY E. GILL.

II.

WE reached Dhupla on Saturday at three or four P. M. Dhupla is a village just under the Mangola dak bungalow, that bungalow half-way between Kaledoongee and Nynee Tal. It is a V-shaped plot of ground that gradually rises from the Bhabar and ends in a cave of the same mountain in which the Nynee Tal road is cut. The place is neither hills nor plains, but between the two, and is all made land. The fields have not much foundation of clay, but seem to be one huge gravel-bed. The people have skilfully gotten a little clay spread over it by means of a little stream that carries clay and mould with it, and fertilizes the spot. Here are plenty of bananas, some rice, and I saw coffee growing as an experiment. It is just eight miles from Nynee Tal.

I will tell you a long story of how the gospel reached here: enough now, that we spent Sunday there and had four meetings, in three of which about fifty people were present; in one, only the Christians, and among them six or eight women, who all spoke or prayed. They spoke freely and affectingly in Paharee (the hill dialect), and it touched my heart to hear them tell in their own dialect of the trust they had in Jesus. I understood, strange to say, all they said. Christianity is here naturalized, just as it should be. In the Sunday-night meeting the house was full, and the meeting was kept up a long time, until ten or eleven P. M. A Brahmin came in and found fault with what was being taught. The brethren took hold of him, especially T. Gowan, and by Sanserit quotations and questions completely silenced him. The brethren were so excited when the meeting closed that they could not go to sleep, but sat up till two o'clock in the morning, singing and talking. I went to sleep and slept soundly.

The morning service of the day was allotted to me. I preached from "Seek first the kingdom of God and His righteousness," etc. The Lord seemed to be very present. The people listened with good attention, and many a response from them, as I talked; made me think of old Methodist meetings at home. Many Paharee women, outsiders, came in to the meeting with their knives in hand, just as they were passing to their work (they all carry knives for cutting wood and grass), sat awhile, and went on. I was pleased with this, that the people seem to be friendly, especially the women, and fearlessly come to meeting and listen. The wife of Prebhu Dās, the old father of them all, when she first heard he had been baptized, shaved her head, and went through all the ceremony customary on the death of a husband. Last Sunday morning she sat close to me, dressed neatly and clean, and prayed and spoke in the mid-day meeting. She seems to be really converted. Our sisters in Nynee Tal have a good field for labor among women there.

Prebhu Dās is a man who had tried a thousand ways to get peace of mind before he became a Christian. He had been so deceived by the Hindoos and was so angry at God, that he determined to find out where God lived (he

was told His seat was on some distant mountain), and rushing into His presence with an open knife to stab Him. He showed me the knife, and told me that was all the idea he had of "Ishmar" (one Hindoo name for God). Believing all his woes came from God, he wanted revenge on Him. Finally he heard of Christianity at Kaladoongee, where the Nynce Tal colporteur lived in the cold season. He sought him out, bought a Testament to test it and to see if he could learn of a "more excellent way" than he was in. Sure enough, conviction seized him. He went to Nynae Tal, and after begging baptism several times, finally told Bro. Humphrey, if he did n't baptize him that day he would never come back to him or their meetings. Bro. H. consented, and baptized him, and now they have eighteen or twenty Christians at Dhupla.

Ramnugger, Nov. 1. — I must close, as I start from Ramnugger this morning. I have much to tell you of the beauty of this spot. *Bail garies* (ox-carts) go up to Mahan one march on the Paori road, leaving only four marches for coolies. . . . One Christian lives here, Inderman. He is in charge of the government canals, and used to live at Panahpore. Poor fellow! he lost his wife here a few weeks ago in this lonely place, and buried her all alone. It happened her mother had come to see her at the time, and a couple of Christians in search of work were here. He said he read the service himself and buried her as our custom is, but as he told me of the circumstance he wept freely. She was a Bareilly Orphanage girl. I think he loved her. Their two children he sent to her father's home. She died happy in Jesus. He says she gave clear evidence of her trust in the Saviour, and died knowing she was going to heaven. Inderman receives Rs. 15 per month. Gen. Ramsay gave him the place.

I will write again the first opportunity. I know nothing about what I will do, or what road I shall take. I only start towards Paori, and shall ask direction from the Lord daily, and go accordingly. If the Lord blesses our labors our journey will be a success. All success comes from Him:

Bangar Village, Gurhwal, Nov. 4. — You see I am back within the limits of Gurhwal again. We intended to spend Wednesday, Nov. 1, in Ramnugger, and leave it the 2d; but Thomas Gowan began to feel sick, and (so did Khiyali

(on account of heat), and I thought best to leave at once. Eating breakfast, I left by six o'clock, and had, a good part of the way, shade from the trees of the jungle. A splendid road runs from Ramnugger to Rani Tehel, is only fifty-six miles long, and all the way it is fit for *dak garies*. Heaps of cut stone lie all along the road, and about eight miles from Ramnugger is a good bungalow, empty, said to have been built for the officers who superintended the road.

Mahan is a small place, a valley surrounded by hills, and just now filled with beautiful yellow rice-fields. Here, too, is a bungalow built on a spur above the road. It has all necessary furniture for stopping in, and belongs to the "Forest Department Officers." I went into it. The *chankidar* is a mussulman. We all slept quietly there, though the place around is wild jungle. Unlike most bungalows in the hills, it is thatched and not slated.

WRITING LETTERS.

BY MISS S. H. WOOLSTON.

ALL the school-girls who have homes go home for the vacation. We send the foundlings with the matron to her native village, twelve miles away among the hills, and have the teacher, whose family lives in the same place, go on with school for them, giving an extra half-holiday every week besides the regular Saturday afternoon. Last summer they kept up quite a brisk correspondence with us. We promised to answer separately every letter we received, but were in no case to write first.

Here are some of the letters. The little girl so frequently referred to was ill with cancer, and could not go with the rest.

Nguk Ing. — "W. two Kuniongs I send salutations. From the time I left you have you had peace or not? I at Yek-yong have had God's protecting peace. I always for both of you pray. Desire you for me to pray, I may do better every day, my behavior may improve; may not be sick or in pain. Heavenly Father has protected me. I ought to be thankful for God's care because the Bible says, take up your cross and follow Me. May I do so to the end."

This little girl has never been well.

Po Ong. — "God has cared for us and given us peace, many thanks for His grace. Now I desire you both constantly to pray for me, that to whatever place I go I may set a good example and profit others and be the Lord's true disciple. May God send the Holy Spirit to open my heart, give me every day to understand the Scriptures as I read, and to know the deep doctrines. Afterwards may the Lord's light enlighten the whole world. I pray for Chie Kenk, although her body is diseased I think God can protect her in illness."

Po Ong is to be married and leave school this year. She knows much is expected of her.

Sa Mwoi. — "Peace, salutations to Kuniongs two. I constantly for Chie Kenk pray, for K. pray. Thank you, K., for me pray that I at Yek-yong may be good. For me salute Chie Kenk. Because Sa Mwoi was not careful her sheet is torn-gone."

Ngwok Leng. — "Always for me pray. Wish Chie Kenk may get well. Also desire my daily prayers all be fulfilled, give me every day read books and profit by the Holy Bible's doctrines. I want to ask K. how many more days before we go home."

Again, —

"Salutations, also thanks for nice cloth, 'Glad Tidings' and foreign picture newspaper. I wish sea-shells, several. I have been good. I much want an answer."

Receiving very favorable reports from the teacher and matron, we sent word they must represent things carefully, just as they were.

Then came the following: —

Teacher. — "To Kuniongs great persons, peace. Respectfully (ask you) open and see (from a) stupid. A week ago, wrote two sheets letters. That which was written within all was true business, not at all empty-false. Feel grateful God's great grace has cared for all scholars. Matron, Chung Nui, and all men, also Chung Kwong, watchman's wife, all enjoin me to send greeting to K. two. All schoolgirls have done well, also not disobedient. All receive Saviour's great favor and peace. Our church members here, old and young, all of them send salutations to both two

K. honorable. Peace to your house. Desire K. for them all to pray, may all believe in Saviour's grace. Amen."

Matron and daughter, —

Watchman's Wife and Daughter. — "Every day the girls behave well, also diligently read and sew, not at all lazy. This is of the Lord's great grace that each one herself does her own duty. We are all truly glad at heart. Thanks to God's great goodness. I cannot say all. Salutations to both."

Siok Mui. — "I much desire you to answer my letter and tell me how old I am this year and my surname."

Chio Hwa. — "Salutations and thanks. I wish ten shells, elder sister would like sea-flowers. Chin Hwa, Chio Hwa says to W. Kuniongs two of them greeting. Yekyong children send salutations, also thanks for paper. I would like sea-shells, three or four. Tieng Hiong, Lek Mwoi send salutations. Yek-yong church mothers send salutations. Chio Hwa also, with thanks. I want sea-flowers. Salutations to the missionaries. The sixth month, fourth day it rained. This is Ngwok Ming's and Chio Hwa's letter."

Another time the teacher writes: —

"Not long since I sent letters one or two, and with them the girls' standing and behavior, also department out of school, all hours reported, but wrote *ha* character for two or three. They at their reading duties were truly dull. At the time I could not give them *siong, tung*, neither character. I truly have not one day omitted to be strict. I correct them much. Received your letter saying within you were sorry about the *ha* characters. I also am sorry. Now I desire you two to pray much that God may bless the dull scholars and change them into brilliant ones."

Chung Yeng. — "I staying at Yek-yong have God's protection, care and peace. I wish you constantly to pray for me that I every day may certainly be good and follow Saviour's example. Desire you without ceasing to pray for Chie Kenk, I send her *chiang-angs*."

Again: —

"Since I was very small I have read the

Saviour's Bible, may I when large certainly be a light to lighten others. May I be the Saviour's disciple till the end of the world. I want you to pray for Chie Kenk that the Saviour's love may be with her till the last day of the world."

Ai Chie. — "I was much pleased to get your letter. When I heard Chic Kenk was worse my heart was very sorry. I pray for her and for you."

Ai Kenk. — "Salutations. Thanks for fruit, cloth and cakes. Kuniong, pray for me that I may have *ping-ang*, may not be sick or in pain. *Chiang-angs* to Chie Kenk. I pray for her. Desire the Supreme Ruler to give her *ping-ang*."

This little girl is sickly.

Mwoi Sieng. — "To both Kunions peace and health. I received your letter. I was very much rejoiced. I ask is Chie Kenk better or not yet? Mwoi Sieng writes. I-na sends salutations."

Muk Pek. — "Thank you to pray for me that I may do well and put forth strength to study. I pray for Chie Kenk, I do not know whether she is better or not. I think you have taken care of me till now, and I have nothing to return. I received your letter asking if I was well. I rejoice. I much wish you may have peace and be well. I have not time. I only write a few characters. This is my heart's desire. Chung Mui sends greeting."

Foochow, China.

KIU KIANG, NATIVE AND FOREIGN.

BY MISS LUCY H. HOAG.

III.

THE Concession comprises the section of land ceded to the foreign governments for the occupancy of foreigners; the local government is administered by officers elected by the holders of real estate. The port was opened to foreign trade in June, 1861, since which time its sweet dream of existence has been disquieted by that discordant element, a foreign population,—American, English, French, and Russian, all told, about forty souls. Kiu Kiang is the regular port for exportation of China ware or porcelain; it is not manufactured here, but brought from a hun-

dred miles or so farther in the interior, where is found the wonderful clay. Tea is brought a like distance here, for shipment, while in return for these commodities a quantity of cotton and woollen goods is received, beside a certain nepenthe to quiet the sorrows of the realm.

Beside the merchants of our port, we have the Chinese Emperor's commissioner of customs with his staff. These are said to be in excessive ratio to the merchants, but no one need complain if his Imperial Majesty finds it to his interest. A fair comment on his native resources, perhaps, that an alien people do him better service than his own.

As your steamer sides toward a receiving boat and makes fast, this is what may be seen of the Foreign Concession: Three immense hulks of disabled ships, anchored and chained so closely they scarce have courage to rock with the motion of the water; either one should be appreciated by an American in memory of old time "prison ships." Between these and the shore lie various smaller boats, native and foreign; all, by the aid of connecting planks, forming a bridge to the bank. Here the three lines of steamers, American, English, and Chinese, load and unload their cargoes. All around the native junks and *sampans* ply their way. The *bund* stands with its stone face toward the water, certain that the time to buffet the waves will come. Crowning all, the smooth avenue, shaded by rows of willow-trees, and displaying on the farther side, along its length of a quarter-mile, eleven foreign houses,—large, square structures, surrounded by broad verandas, which are provided with blinds to shut out the summer sun. They present a very fair appearance from without, but are enclosed generally by high walls, which exclude too promiscuous appreciation of the flowers and decorations of the grounds. Western civilization is suggested by good iron fences in two or three places. Gate-keepers occupy the homely little lodges beside the gates; merchants, custom's people, government agents, Jesuit priests live in these houses, down to the last one of the row. There, the god of wealth has been torn from its shrine, the ashes swept from its altar, the incense extinguished in the censer, the opium cleared from its storehouses, to make way for a most violent incompatible, even our "Girls' Boarding

School." Three years since a Shanghai newspaper did us the honor to mention the palatial residence unfortunately thus desecrated, but found a degree of consolation in the fact that our efforts to secure native girls for a school were unsuccessful; we had been in China six months and had but six pupils. Since that time the correspondent has held his peace: twenty-five pupils were too formidable to mention.

There is a back street in the Concession, on which are the homes of two missionary families, a fine little church edifice of the English established order, and a few other foreign buildings. The foreign streets are much broader and cleaner than native streets; they are provided with iron lamp-posts, and at night lighted with kerosene, so we poor foreigners, at our worst, cannot fail to display a superiority to our dark-minded friends.

The little church tolls out its invitation every Sunday morning, and I am always glad to hear its message, for I think it has a vague meaning to heathen ears, but it does not induce many foreigners to enter its portals, — a few missionaries, a few gentlemen who are public-spirited enough to conduct the singing, and one or two perhaps from among our fellow-citizens of secular calling, the noble class of lay-missionaries in China. By a large part of our community, Sunday is regarded a day for shooting, gambling, house cleaning, drinking, and feasting. Our girls pass along the foreign street to the little native chapel, observing foreign houses being built and repaired, foreign streets being graded, foreign carpets being shaken, foreign teahongs being thronged by hundreds of girls and women, picking over the chop; foreign gentlemen accoutred for hunting, starting for the country, others just moving off for a sail; then they see a few foreigners emerging from the little foreign church: but perhaps the girls do not reflect much.

The essential complement of the foreigner in China is the Canton man: he it is who builds our houses, butchers our beef, acts as middle-man for the merchant, holds his money with security, makes his coat, opens the porcelain shops, and keeps the "Canton stores," where foreign luxuries are procurable; he is usually preferred as a servant; he is supposed to speak "pigeon" (his pronunciation of business) English; he touches his skull-cap and says, "Good morning,

sir," be you man or woman; he retails opium and foreign liquors. In the sale of liquor, however, the constable employed by the English consul runs competition, and manages to entrap more sailors and send them out to lie at street-corners or roll in the mud or bully passers-by than the Canton man can do. I understand the consul prefers the business to be monopolized by the foreigner: I suppose it keeps the drunken men less in contact with the natives, but on the other hand we seem to have more drunkenness. The Canton man sells many foreign articles to the natives. Clocks and colored engravings are largely bought by the Chinese, the engravings too often of a sort restricted by law in America. A certain Catholic priest endeavored to do good by placing some "Bible pictures" in one of the shops for sale last year.

Canton women are also represented here. I have seen some beautiful faces, but they live generally secluded, and may never be met except by mistake; they are said to be residents of the fine foreign houses along the Bund.

Cantonese are called "outside-kingdom" men by the majority of the natives here, in one broad sweep with us paler faces. The more intelligent Kiu Kiaugite recognizes them as Chinese, but tries hard to assume that they are an inferior order of the race; he declares they are intelligent in business matters, but decidedly vicious, being the descendants of the rogues and robbers who were anciently banished to the province of Quáng-tung, from all over the kingdom. I suspect the Cantonese, like genuine foreigners, arouse native jealousy by their superior ability, yet I observe they lead the native *ton*. The slight variation they attain in the shape of their cap or the cut of their coat to-day, the native struggles for to-morrow.

I have tried to give you this surface view of Kiu Kiang, hoping that future details of our work here may be rendered in a degree more perspicuous.

CHRISTMAS IN PACHUCA.

BY MISS HASTINGS.

THIS country is too sad just now to put on festal robes. One can hardly realize that the holidays are here; and yet perhaps the absence of the mirth and gayety of merry Christmas re-

mind one of it all the more forcibly from the contrast. The very skies are weeping, and have been for much of the time for two months, only giving us an occasional burst of sunshine to show us that beyond the clouds there is brightness still. Just now the papers bring tidings of peace; whether it will be more than a transient gleam in the midst of the tempest, only our Father knows.

Christmas eve was dark, rainy, and dismal outside, but very bright within our Mission, not with gas-light, nor do I refer to the gay Christmas flowers (*Flor de la Noche Buena*), which certainly did their best to adorn our unfinished walls and hide the bullet-holes, ugly reminders of the sad past; but the brightness beamed from the happy faces of our school. Long before the hour appointed for the service, word came to me that the house was full (*csta lleno la casa*); but as we had no other resort we could only say, "Try to sit a little closer." The school was arranged as compactly as possible, and the remaining space filled with seats, which were quickly filled with people, and then came the pressing and packing and squeezing; some sat in the windows and others stood on the door-steps, but all listened attentively.

Our Mexican preacher, Brother Cordova, gave the people some earnest words, pointing them to Him who alone is worthy of adoration, and lovingly rebuking the awful idolatry of this land, after which came nearly forty readings and recitations, including extracts from the history of the Reformation, from the Christmas eve when Luther sang his carols at the door of Conrad Cotta to the time when, from pulpit and press, he proclaimed throughout the land, "Salvation, salvation through Christ, and salvation through Christ alone!" No part of the service was more entertaining than the sweet singing of the children, directed by Mr. W. H. Trelease, who composed four pieces of music for the occasion. Several English hymns were sung for variety, such as "Ring the bells of heaven," "Over There," and "The Great Physician," which they sing alternately in English and Spanish, taking up the chorus, "Sweetest note in scrapp's song," very heartily.

A touch of sadness came at the close of the service as the pastor informed the audience that he must take leave of the church the next morn-

ing. Though the weather was very unpropitious the morning brought a large number of people, who listened to precious words of counsel from their retiring pastor, and mingled their prayers with his. Bishop Simpson would not look in vain for signs of emotion if he were to visit this people again. I am not sure that he could have found a tearless eye in the house that morning.

My heart is often deeply touched to hear the earnest and loving petitions of the school-girls in my behalf. Several of them testify of the work of grace in their hearts, in such words as these: "I know that I have been a great sinner, but I am trusting in the cleansing blood that Jesus shed for me." "I love the Lord Jesus Christ with all my heart." "Formerly I cared for nothing but to laugh and chat with my school-mates: now my joy is in Christ, and I love to be with Christians."

I trust, through the blessing of God, the work may extend and deepen during the coming year. I believe the cry of every Christian heart to the Lord of the harvest is, "Send more laborers!"

Our school, which is about four times as large as it was two years ago would probably increase much faster if I had suitable assistance; but the Master knows all about it, so I do what I can, and leave it all with Him.

Pachuca, Mexico, Dec. 27, 1876.

—ONE of the missionaries here (China), while walking out on the hills last April, saw a young girl weeping bitterly over the grave of some loved one, as he supposed, — a mother or sister lately torn from her embrace. Touched by her sorrow, he tenderly inquired, —

"What dear friend of yours is buried here?"

"It is the grave of my grandfather."

"And how long has he been dead?" was the next sympathizing query.

"Between twenty and thirty years," sobbed the girl.

"What is your age?" continued the questioner, beginning to think that his sympathy was rather uncalled for.

"I am fifteen years old," was the answer.

Hearing this, the missionary took his departure, concluding that he possessed no gift of consolation suited to one who grieved so uncontrollably over the tomb of an ancient relative whom she had never seen.

—*Light and Life.*

HEATHEN WOMAN'S FRIEND.

BOSTON, MARCH, 1877.

NOTICE.

THE General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church will hold its eighth annual session in Centenary Church, Minneapolis, Minnesota, May 10, 1877. The Branch corresponding secretaries will meet the day before. Will Christian women throughout the Branches pray for the descent of the Holy Spirit upon this convention?

LUCY E. PRESCOTT.

THE news of the death of Mrs. Doremus, of New York, will be read with sincere regret by all friends of mission work. She was long and pleasantly known as the founder of the Woman's Union Missionary Society, and the warm friend and helper of all missionary enterprises. It was her custom, for thirty years, to meet missionaries sailing from the port of New York, and give them her hearty farewell blessing. She was active in home charities as well as foreign, and her memory will be precious to those for whom and with whom she so faithfully worked.

Mrs. Rev. THOS. B. WOOD sailed from New York, Feb. 5, *en route* for Rosario, South America, where she will rejoin her husband and take up her work anew.

TWO WOMEN.

THE first is that poor widow who threw two mites into the Temple treasury one day, while Jesus sat near watching the people. Her example, and the gracious words which immortalized it, have been used to illustrate many a sermon on benevolence; and the two dull bits of coin she gave shine with a "borrowed light" far exceeding the lustre of unsanctified gold and silver. Sometimes the "application" is slightly ludicrous, as when a minister says, "Come, brethren, now contribute freely. *Remember the widow's mite*"; and again, when we are besought to observe that "it was a widow, a poor widow, who thus gave her

all," just as though if her husband had been living she would have been able to give more. We would notice, however, only the grand spirit of self-denial and love which has been so generally urged, and must be, over and over again, until the "art of giving" is more perfectly understood. The first thing which charms us is the fact that the "poor widow" gave *voluntarily*. If a long-robed priest had gone to her with a "Well, sister, how much can you give us to-day?" and she had counted her money, thought of her many needs, and given grudgingly at last, the *pathos* of the scene might have remained, but not the glory. Nay, there would have been no scene; for Jesus never would have *commended* the act had it not sprung from the untrammelled heart of a worshipful giver. The rich young ruler could have received no higher commendation had he given all his "great possessions" to the poor. We are apt to think, if we had been in his place, we would surely have given our wealth to the poor, or, if we had Stewart's or Vanderbilt's money, we would do great things. Ah, would we not make some dark spots in heathendom blossom like the rose? Perhaps. But if we cannot give a *little* with a royal freedom, would we give much? Under the present order, our woman's work depends upon the "littles." This is universally admitted; and may we not also say that it depends upon the spirit back of the gift, which, without being pressed or urged to duty, throws into the treasury a wealth of love greater than can be expressed by figures?

We contend that the time has come when the old system of *begging* for the Lord is a dishonor to enlightened Christians. Jesus is sitting "over against the treasury," and we imagine He marvels and mourns over the lack of heartfelt interest in His work; but still He marks with loving appreciation the small gifts of large hearts, given *voluntarily*. But the poor widow gave all she had, even "all her living." Rash woman! In this age of common-sense and calculation, we are simply amazed at such presumption. Said a lady to us the other evening, "I do not believe poor people *ought* to give to the missionary cause. They ought to lay by something for a rainy day." Granted; and people usually make calculations for *many* rainy days before they give to the heathen; they even purchase their umbrellas—

silk ones with silver handles — in anticipation of the storm! O, we do not *expect* you to follow this example to such an alarming extent; but we can't help thinking that Jesus just admired that presumptuous giving, and sent her a hundred-fold in return before night. He who gave His own life freely for us all must welcome a like spirit in His children. But there were *two* women. The other was she who came with the costly ointment and poured it upon Jesus' head as he sat at table; and even while the perfume filled the room, the disciples cried, "To what purpose is this waste?" Then again Jesus spoke in words never to be forgotten. "Why trouble ye her? She hath wrought a good work on me. . . . She hath done what she could."

There are those who have the ability to bring a precious offering, as did Mary of Bethany; and such women can hardly be satisfied to bring "widow's mites" when they come to the treasury. Either by inheritance or accumulation, some of our sisters become rich. Not long since the papers of one week reported more than \$100,000 given or bequeathed to various institutions by women. While this money is confined to the schools, the colleges, and the benevolent institutions of our own land, there is no murmur of disapproval; but there are too many who still cry, "Why is this waste?" when the heathen are remembered. Why is this? As God liveth, our down-trodden sisters of the East are to be redeemed. The work must be done by gold and the gospel; and highly privileged are those who can pour at Jesus' feet the treasure that shall carry life and light across the waters. It is all right to remember our own relations, our own institutions, our own poor, — "for the poor ye have always with you, and when ye will ye may do them good," — but do not forget, you who are making your wills, those far-away sisters, who are already hearing the voice of their Deliverer, and eagerly waiting for full redemption. They belong to the "family," they must be remembered.

And we who have no money to leave behind us, we will continue to give our mites; and perhaps some time in the future the spirit of our love for missions may fall upon those who follow in our footsteps, and through them *our* wills be executed.

L. A. S.

WESTERN SKETCHES.

No. III.

DAY has broken in upon our beautiful dream-life; it continues, a fadeless memory. Life's labor has been resumed.

Saturday, Aug. 5, we reached Greeley, Col., midway between Denver and Cheyenne.

Rev. G. H. Adams met us at the depot with a carriage, and immediately introduced us to the marvels of a young city, bearing a venerated name. Sabbath evening a select audience greeted us, to whom woman's department of missionary labor needed only to be commended. The common sentiment that the group of earnest Christians in which our chances to move is a little stronger than any other, is soon dissipated in mingling with members of these remote churches. The dear All-Father has set many lights upon the hill-tops and in the valleys; the great plain and the frowning cañon is alike illumined.

Monday afternoon, in company with Rev. O. Fisher and wife, of Greeley, we started for Cheyenne, the leading city of Wyoming Territory. We arrived at eight o'clock and five minutes. Revs. Warren, of Cheyenne, and Britt, of Omaha, Neb., met us at the depot, and startled us by announcing that an audience awaited us at the church. Without a moment to consider if we had any available sense, we were led blindfolded as to the providence, to the church where, as the morning papers had it, Revs. Fisher, of Greeley, and Britt, of Omaha, and Newman, of Nebraska, addressed the people. Next morning I took the train for the great Mormon capital. Fain would we picture the weird scenery of that five hundred miles, unlike anything on the continent; time fails us. In Salt Lake it was ours to partake of the hospitalities of Brother Pierce (editor of the *Rocky Mountain Advocate*) and his incomparable wife. Having been six years eye-witnesses of the "irrepressible conflict," they gave me a thorough analysis of the "peculiar institution." Rev. J. P. Newman and wife, during the doctor's memorable controversy with Apostle Pratt, on polygamy, were guests of Mr. and Mrs. Pierce. In various ways a direct antagonism with the system and its advocates has given these friends a clear estimate of Utah Mormonism.

Brother Pierce, having been some years pastor of the elegant Methodist Episcopal Church, the

offspring of his own genius, courteously invited me to present our mission interests on Sabbath evening, at the same time assuring me Salt Lake City was a theatre inviting as vigorous missionary effort in its own behalf as any in the Orient. Would we could put into words our own deep emotion as we traversed that beautiful city of twenty-five thousand living souls, sleeping on the very brink of an awful abyss, yet dreaming fair dreams of a land beyond the shadow, where the canker-worm of despair cannot corrode its palaces!

Mother, wife, daughter, home, are words which have no synonyme in the Mormon tongue.

Healing springs there are for physical maladies, but no fountain of living waters. Broad avenues shaded by massive trees, mountain streams frolicking at their base, but no happy childhood tossing pebbles. Stately residences, but they give no sign. The air is laden with the perfume of a thousand flowers, but 'tis heavy and oppresses. One walks amid marbled pillars, but feels instinctively the chill of the charnel-house.

We attended service in the celebrated Mormon Tabernacle, a marvel in art. The spray from marble fountains fanned the fever of our hearts as we looked into the eyes of that famished multitude, and read hunger, — hunger of the immortal part. We turned away, sickened, as from a festering wound our unskilled hand had no power to touch. In fact, the artistic loveliness of this inter-mountain city is the disguise of a vine-wreathed sepulchre. Its massive doors, however, are already creaking with the touch of at least one Christian woman, Mrs. Pierce. If ever we saw true missionary spirit, Sister Pierce possesses it; a lady of rare gifts, fitted to grace the social circles of any land, she is giving her years, strength, and culture a ready offering to degraded womanhood, daring for Christ's sake to rear her own children amid the foulest odors which ever permeated the atmosphere of *Christian* lands, braving contumely to win to the light those who have voluntarily crept into slime and darkness until they have no power to extricate themselves.

At the instigation of Brother and Sister Pierce, and by virtue of my own deep conviction, I desire, if the Western Branch permit me, to memorialize the General Executive Committee, at its meeting next May, in favor of Utah, and

especially Salt Lake, as a mission station which we should occupy. I know it will be claimed our work is foreign. We think it can be shown that Salt Lake is to all intents "foreign," and that the very work the missionaries of our Board prepare themselves to do, is the very work most needed in Utah to-day. Verily, "These ought ye to have done, and *not* to have left the other undone."

Wednesday, Aug. 16, with a pain at my heart that in this city of sorrows I had been unable to place in a single woman's hand the cup of life in exchange for dregs; yet with an inexpressible hope that in permitting me to tread this "silent hall of death" our Father had a purpose, I set forth, the free air, the happy birds, mocking me.

"Yea, I, even I,
Regained my freedom with a sigh."

Thursday eve, Aug. 17, we organized in Laramie the first auxiliary of the Woman's Foreign Missionary Society, of Wyoming Territory. There is deep satisfaction in laying foundation stones and trusting the dear Lord to gather together the builders. The president, Mrs. Klingerman, since writes: "When I remember that all the blessings which make my life a pleasure are due to the Bible, that all my hope of heaven is through Christ, surely I can devote one evening per month and one dollar per year to help others to such knowledge. Through the strength of the Lord Jesus we hope for success."

Friday, Aug. 18, arrived in Cheyenne, where it had been arranged I should remain over Sabbath and effect an organization. Letters there received made it imperative I should hasten homeward. With regret I pushed on. Our Father, whose resources are unlimited, took care of the seed sown.

Mrs. Rev. Wm. Warren has since organized an auxiliary. Her first quarterly report is just at hand. She reports one life membership, \$7.50 for "Tokio," mite-chest collection, and members' dues all collected, and asks, "Is n't that well for a little over two months?" Will any reader dissent, especially when the writer acknowledges a conference donation of \$10.00 just before the Society was instituted?

We now have the honor to present the Territory of Wyoming to the Board for admission to

the Western Branch: Sisters, welcome the noble ladies of that sparsely peopled Territory to your band, and thank God for help which comes a thousand miles across the plains.

It had been my purpose to organize auxiliaries along the line of the U. C. R. R. in Nebraska, but our formidable adversary of the past three years challenged a venture. The Overland of the previous day was eight hours late in consequence of grasshoppers on the track. The bitter lessons of the past years warned us, and we paused only at one station, — Fremont, — where an auxiliary was effected under favorable auspices, and our hope is not in vain.

Monday we steamed into Omaha. Tuesday attended the monthly meeting of the Omaha auxiliary. Went over to Council Bluffs, Iowa, the next week; found the District Conference in session. By invitation, presented the cause. Saturday, Sept. 2, after an absence of just four months, I met the Eastern train fifteen miles south of Omaha, and greeted my husband and children, who were just returning from New York and the Exposition. Together we joyfully entered the city of Lincoln; came to our quiet home, and resumed the web we were weaving.

Pardon, dear reader, this tedious sketch. Pausing to touch the various links, it is no easy task to compass a chain 1,100 miles in length. If you hereby have gained an apprehension of the resources of the Western Branch, a conception of the generalship essential to the overcoming of difficulties in the way of moving a grand army, when in detached battalions and at isolated and inaccessible stations, neither reader nor writer shall have toiled in vain.

May we whisper, too, word has run along our line, "No retreat!" and, granted time for drill, we mean to come up to the Grand Review with flying colors.

A. F. N.

EDUCATE THE CHILDREN.

It is the duty of all connected with the Woman's Missionary Society to urge everywhere the culture of liberality and missionary enterprise among the little ones.

The parent Society has the Sabbath-school collections, and we may do much toward fostering a love for the general work by ingenious methods

known only to the fertile brains of mothers. Permit me to say that we in Cleveland have enjoyed a holiday visit from Mrs. Bp. Thomson, her mother, and little Paul. Paul is a zealous worker, and we expect he will accomplish much good in his lifetime.

I have urged Mrs. Thomson for this illustration of success in our labor in Sunday schools.

That Anniversary was celebrated recently, in the William Street M. E. Church, Delaware, O. A beautiful dark banner, wreathed with evergreen, was suspended on the wall, and as the school sang each verse of this hymn, composed by Mrs. Thomson, our pastor fastened the words "Go Teach All Nations," formed in large white letters, upon the banner, forming a motto for the evening. It was sung to the tune of "The Field is the World." Printed copies of the hymn were distributed throughout the audience.

M. B. I.

"GO TEACH ALL NATIONS."

GO!

The voice of the Master, disciples, is calling,
From yonder bright heavens 't is sounding below;
At morning; at noon, and at nighttime 't is falling,
Go forth to the harvest, ye laborers, go!
The fields are all white
In summer's soft light,
The winds blowing freshly and free.
Go forth ye, and gather,
Ere falleth the night,
The gold of the harvest for me.

TEACH

Where the sun of the Orient shines out in its glory,
There millions are groping in darkness and sin;
Go, teach them of Christ, of His wonderful story,
And bid them to wash in His blood and be clean;
Go tell of His love
That sinners may prove,
That bids the oppressed one go free!
Go, whisper of heaven,
Yon mansions above,
Where His children forever shall be!

ALL

To all who will seek Him Christ offers His pardon, —
The high and the lowly, the rich and the poor.
O, think of His tears in that dark, lonely garden!
O, think what He suffered our love to secure!
So full and so free,
'T is flowing for thee;
O sinners, his pleadings obey!
Though your sins are like crimson,
As snow they shall be,
And His angels around thee shall stay.

NATIONS.

Ye nations, now sitting in sin's deathless shadows,
Arouse ye; arouse ye! your light having come.
O, see how 'tis beaming from yon fadeless meadows,
Where the glorified rest with the angels at home.
Ye isles of the sea,
Arise, and go free!
Ye ends of the earth, loud proclaim
The joy and salvation,
Through Jesus to be,
And the glory and power of His name.

Home Department.

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Contributions intended for this department should be addressed to the representative of the Branch, as above.

NEW ENGLAND BRANCH.

THE Annual Meeting of the New England Branch of the W. F. M. Society will be held March 13 and 14. One delegate from each Auxiliary is invited to attend.

The names of all delegates desiring entertainment should be sent on or before March 1 to

MRS. DR. PATTEN,
36 Bromfield Street, Boston.

DISTRICT MEETINGS.

THESE meetings, so pleasant and profitable and practicable in thickly settled regions, have been thought undesirable in districts made up of appointments distant from each other, and many of them some miles from railway stations. The Vermont ladies, acting upon this principle, have attempted no such gatherings until this winter one was called at St. Albans, Jan. 17. Invitations were sent to all the churches in the district, and a good representation was probable; but on the 14th and 15th came one of the heavy storms of snow and wind for which this season has been noted, and railroads and carriage-roads were well blockaded. The Conference and Branch secretaries, who expected to reach St. Albans in the morning, were delayed until noon, but the meeting went on; the morning hours of waiting before the Lord, and of excellent instruction from Mrs. Swanson of New York, on "Preparation for Christian Work," were well adapted to give the right tone to the remaining services of the day.

After the opening exercises of the afternoon, a very interesting Bible-reading was conducted by Mrs. Guernsey; subject, "Offerings." These Bible services are invaluable in our missionary meetings. They help us place our feet on the true foundation, show us our responsibility and privilege, give us for abiding inspira-

tion the "sure word of prophecy," and encourage us with the precious promises which are all "yea and amen in Christ Jesus."

A few reports followed this reading, two recitations from misscs, and the time remaining was devoted to a missionary love-feast. It was a good afternoon. Rev. A. L. Cooper, presiding elder of the district, was chairman for the evening. The choir furnished excellent music. A good audience gave undivided attention to the history and progress of the Woman's Foreign Missionary Society, as presented by the secretaries present. Several new members were secured. The pastor of the church invoked upon the work and the workers the blessing of the Father, and the Son, and the Holy Spirit, and the meeting was over. Was it a failure or a success? Judged by the number present from outside the village, perhaps it was a failure, for probably these were not a score. But of these, two ministers and their wives, who left their homes at six in the morning and reached the meeting at eight in the evening, declared themselves well paid for their effort. Others, from adjacent towns, felt their hearts warmed anew with missionary zeal. The local Auxiliary gained something in membership at least. Can we call the meeting a failure in which a single soul is moved to increased activity or prayer for the conversion of the world?

WE are allowed to insert the following Bible service, prepared by Mrs. Smith of Springfield, Mass., and used at their district meeting, held at Holyoke:—

COMMISSION.

1. Whom did Christ first commission? Matt. x. 5.
2. To whom were they sent? Matt. x. 6.
3. Did Christ commission others? Luke x. 1.
4. What was His charge to them? Luke x. 3-16.
5. Were they faithful laborers? Luke x. 17.
6. Was the harvest ripe? John iv. 35, 36.
7. Did Christ afterward give the apostles a broader commission? Mark xvi. 15.
8. Did they obey? Mark xvi. 20.
9. What commission was given Saul? Acts xxii. 12-15, 21.
10. Did the early Christians preach Christ? Acts viii. 4.
11. What surety of success in executing the great commission? Matt. xxviii. 20.

TRIUMPHS.

12. Shall the name of Christ triumph among the heathen? Zech. xiv. 9.
13. Mal. i. 11.
14. Shall the kingdom of Christ triumph over all other kingdoms? Dan. ii. 34, 35.
15. Name some of the characteristics of His kingdom? Dan. vii. 14.
16. Who will be gathered into this kingdom? Isaiah xliii. 5, 6.
17. John x. 16.
18. Shall there be any limit to the extent or duration of Christ's reign? Rev. xi. 15.

REWARDS.

19. What class of servants does Christ commend? Matt. xxv. 21.
20. What class of workmen are rewarded? John iv. 36.
21. What rewards are promised? Dan. xii. 3.
22. 1 Peter v. 4.
23. Who shall share the kingdom with Christ? Rev. xxii. 5.
24. Rev. xx. 6.
25. Will all these prophecies and promises be fulfilled? Matt. v. 18.

E. B. T.

NEW YORK BRANCH.

ANNIVERSARY OF THE TROY WOMAN'S MISSIONARY SOCIETY.

THE seventh anniversary of the Troy Society, auxiliary to the New York Branch of the Woman's Foreign Missionary Society, was held at the North Second Street M. E. Church, Troy, on Tuesday evening, Dec. 11. The large numbers gathered from the different churches in the city testified to the warm place which our blessed cause holds in many hearts. The president of the Society, Mrs. Dr. Griffin, was in the chair.

The meeting was opened with singing by the choir and congregation, followed by earnest prayer, in which we were led by the pastor, Rev. H. C. Farrar.

First we listened to the annual report, read by Miss Sarah Musgrove; Mrs. James Wood, the secretary, being absent. How each heart was stirred with thankfulness as the work of the past year was rehearsed and its progress recounted!

Then followed a statement from the treasurer, Mrs. Jas. Hillman, showing that \$699.21 had been raised during the year, and there was a deficiency of \$116 to pay for the support of the missionary that they are supporting in India.

The president then introduced Mrs. Wm. B. Skidmore, the corresponding secretary of the New York Branch. Her words will never be forgotten. She told us the very things we want to know to enlist our hearts in the work of missions. In these hasty notes it is impossible to give an abstract of her address, but many, wondering at their former indifference, are asking, "Lord, what wilt thou have me to do?" And they gave occult demonstration that they were in earnest, for in about ten minutes the amount of the deficiency was pledged.

"Now as Christian went on his way, he came to a little ascent which was cast up on purpose that pilgrims might see their way before them." With Bunyan's traveller, we need to go up the ascent, and so with our beloved secretary we commenced the outlook, and took for our motto, "There is plenty of work—and more to follow." And nobly did she perform the task. Upon her arrival in Troy, Thursday afternoon, after a little rest, we went to Cohoes, about three miles distant. Mrs. Skidmore, in stirring words, brought the truth to every heart, Are you now doing what you can? And they all took counsel and said, "Come up, brethren and

sisters, let us take counsel together, in behalf of the Lord and His anointed, and see what the Lord will have us do with ourselves, our children, our substance."

The next evening we visited the Congress Street Church, Troy, where the pastor, Rev. J. E. Bowen, welcomed us with a hearty good cheer. It was the evening of their prayer-meeting, and we only earnestly work when we really pray, and that night we brought the work to the Master, and told Him it is all His own. "And while they are yet speaking, I will hear." After Mrs. Skidmore had given us a soul-stirring address, a number came and knelt at the altar, consecrating themselves anew to Christ, and one for the first time learning to lip the name of Jesus.

Sunday morning we found our way to the North Pearl Street Methodist Episcopal Church, Albany, having been previously invited by the pastor, Rev. McLaughlin, who gave Mrs. Skidmore the whole service. We listened with glad hearts, and felt that God was revealing truth; and when they render their year's account, we shall find a new impetus was given, and many new members were added to the Society.

In the evening we visited Green Island, Rev. S. Meredith, pastor. Comment is unnecessary. "By their fruits ye shall know them." Again our dear sister prophesied. We all felt newly girded for the work, and in the closing exercises one gentleman rose and said, "Thank God! This is what I have been praying for, and I begin to see my duty. The giving the mite to the Woman's Foreign Missionary Society does not take from the parent, but adds increasing interest. I never saw things in this fashion. Ladies, call on me and you shall have the two cents a week."

Whatever our hands find to do, let us do it with our might. The portals were just opening to receive this man of God. In one week, without any warning, death came; but he had looked well to the hidden life of the heart.

Monday evening we visited the church in Lansingburgh, Rev. Wm. Hughes, pastor, where, after an eloquent and earnest appeal in behalf of the Society by our noble secretary, about fifteen new names were added to our list. Each new name proclaims one more heart touched by the woes of our sisters in heathen lands, one more to gather sheaves.

Tuesday afternoon found us at the Vail Avenue Church, Troy, Rev. W. J. Tilly, pastor. With bright, cheering, insplriting words this Society was roused to increased activity; and as we listened to words that burn, we all felt like joining hands to make the Woman's Missionary Society a blessing, — to fourfold the number by personal effort and self-denial, labor, not forgetting the secret faith and prayer.

Wednesday evening we spent at Waterford, Rev. Mr. Walker in charge. Having what is of momentous importance to the work, — the co-operation of the pastor, combined with woman's influence, — we successfully organized a new Society of twenty-four members, — one more "family circle" to disseminate the true light, whose reflex influence will be "to the ends of the earth."

This ended our meetings, and on the following day Mrs. Skidmore returned to New York, feeling, no doubt, that she well knew what the word "itinerating" means. Not until we reach our home, even the heavenly, will she know the good accomplished, for all our deeds are immortal. We leave our impress.

"And so the circling waves widen until they break upon the shores of eternity."

Yours for Christian work,

MRS. JOS. HILLMAN.

PHILADELPHIA BRANCH.

NOTICE TO CORRESPONDING SECRETARIES.

You will please fill out the blanks sent for annual reports, and forward them to the Branch corresponding secretary in March, without regard to the time of the organization of your auxiliary. Though your Society should have been in existence but six months, or a few weeks, send the report the same as though it had existed a full year.

The yearly accounts with auxiliary societies are closed in March, and these reports are essential to the corresponding secretary of the Branch, to enable her to make a correct annual report, and also for the satisfaction of the treasurer in making her account.

No quarterly reports should be sent until June.

You will also please prepare a written annual report of your Society, to be read at the annual meeting, of the date of which you will receive due notice.

S. L. K.

DEAR MRS. KEEN, — I was greatly interested in the Home Department of the February number of the FRIEND, especially so in the hints gathered recently at a monthly meeting of the Clifton Springs Auxiliary, and reported in the "experience meeting" of the New York Branch.

The failure to gather and distribute intelligence respecting the conditions of heathen life, the *modus operandi* and success of sister organizations, I am convinced is one reason why the tidings, "She whom thou lovest is sick," falls so frequently with discouraging weight upon the hearts of those having auxiliaries in charge. I would that such a library as the Clifton Springs Society will have might be in the possession of every local Society, but I know as well that, under existing circumstances, it is utterly impossible.

In many places (at least in our territory) there is not the appetite for such food: the number of those that receive the FRIEND, and never read it, is astonishing. And then, the societies are poor. After the membership fees and subscriptions have been paid, a proposition involving additional expenditure is greeted with about as much favor as an invitation to receive the surgeon's knife. Not but what the money would be forthcoming if there was an intellectual hunger, and it occurs to me that a portion of the work intrusted to those engaged in organizing and visiting auxiliaries is to rouse the women to the recognition of the fact that He, who has endowed

the mind with the capability of expansion, says to the possessor, "Give ye to eat" bread and fish, life-sustaining, power-producing food. It is a less grievous sin to bandage daughters' feet than to impoverish their mental faculties by unwholesome food, or to put them in a sling of inertia till they become paralyzed or wither away.

Some of us will have to commence at the very foundations, and endeavor, with God's assisting grace, to create the demand for information.

It is safe to presume that in every Society there is at least one woman that has some fondness for reading. Dear sister, we call upon you to help us in this direction. Tell of what you read; let others know of the delight which reaches you through this channel; bring to the monthly meetings wisps of your gleanings if you cannot bring sheaves; cultivate your own taste by indulging yourself yearly with as many entertaining and useful books as your purse will admit of, and then bid them go work for Jesus.

A hint of how a book could do it was given me recently by the president of the Middletown (Del.) Auxiliary. On the occasion of Miss Rankin's visit to their town, she and the pastor's wife each bought one of her books. Immediately Mrs. C. said to Mrs. M., "Don't lend anybody your book." In response to the other's look of inquiry, she said that she wanted to loan her book to as many as would read it, exacting ten cents from each one that received it, the money to go into the treasury of the Society. Money received in this way, and expended in another book to go out on the same errand, would be working a threefold good, scattering information, gathering the mites, reproducing its kind.

E. B. S.

Wilmington, Del., Feb. 6, 1877.

BALTIMORE BRANCH.

HUMAN nature, even renewed human nature, seems so constituted as frequently to need the excitement of special occasions and emergencies to stimulate it to energetic action. Most of us with New Year turn over a new leaf, albeit it very soon bears the same irregular record and blears and blots as the old one; and birthdays and other commemoration times become epochs whence we resolve anew, and soar aloft, and start afresh.

Surely this is not the best way of living and working; surely the constant high level of walking by faith and working on principle and always doing our utmost is the absolutely right and the assuredly effective way; but better, immeasurably better, these renewals and revivals, this girding up afresh and starting anew, than the continued low, dead level of indifference and inactivity.

The times and seasons now suggest and demand such revival and renewal in our special work.

The fact is, every Society and woman has not reached the sublime altitude of always doing the best during the year; and out of this grows the necessity that now, at the end of the year, every Society should make strenuous efforts to bring up its arrears. The openings are in advance of other years. God has answered our prayers

in this, and now that He has done what we have asked, we must do what He requires. The obligations of the Society and the Branch are in advance of any other year; and yet, in the face of this, some societies have retrograded and some workers have retreated. Now a long pull, a strong pull, and a pull altogether, and we are safe, and the work shall prosper, and we may consistently pray, "Thy kingdom come."

Just now a new Conference year is being entered by the various churches in our Branch. Again the new leaf is turned over by pastors and people. Write prominently on that new leaf, "Woman's Foreign Missionary Society," and write under it, "While God continues to show the need of this work, and vouchsafes to it His blessing, I promise, with means, with talents, with influence, with sympathy, with prayer, to sustain it."

A point of failure much to be deplored and most damaging is the falling off in subscribers to the FRIEND. We cannot afford to be in ignorance of the work being done, and there is no other way of obtaining information. Light and heat go together. As we fail to know, we fail to feel and act.

A vigorous effort for an increased circulation of the FRIEND, *practically, positively, personally!* Send at once to agent in Boston the subscription list in your Society; send to the treasurer of the Branch all moneys obtained or obtainable; and send to the corresponding secretary a correct statement of number of members, subscribers to FRIEND, and funds remitted through the year, as she is awaiting this for annual report.

Will the corresponding secretary of each Society read this to the members, and respond promptly?

IN Washington, the best of all work has prevailed in the churches, — revival work, — and we will trust to find its legitimate fruit in increased activity in soul-saving, which is missionary work. Yet a very great loss has been sustained there by our Society, in the removal to the West of Mrs. B. R. Cowen. We would avoid personalities, we would not magnify instrumentalities; but her intimate knowledge of, her close affiliation with, and her deep devotion to this work, gave her an efficiency in carrying it forward that it would be hard to equal. She has left it, however, in a healthy condition, so rooted in the convictions and consciences of the women of the church as to have in it the reliable elements of growth. The Society are grateful in having secured as her successor Mrs. Geo. Linville, than whom no woman in Washington is better known or more highly esteemed for devotion and efficiency in her Master's service. We trust under her leadership there will be an advance all along the line, and that the seed so faithfully sown may bring forth abundant fruit.

Throughout the Branch there is need of earnest, determined effort in every auxiliary in city, town, and country to bring up our receipts to the demand of the hour, to the obligations upon us. Let every woman see to it that she does her whole duty in the matter. We have assumed the responsibility, and God and the church and the world demand faithfulness in meeting it.

I. H.

CINCINNATI BRANCH.

[North Ohio Conference Division, than which there is no more flourishing in our Branch, has several model auxiliaries. Among them is that of Berea, seat of Baldwin University. This article is furnished by the wife of President A. Schuyler, the widely known mathematician. — M. B. L.]

OUR auxiliary has just entered its seventh year, and seems now to be taking a firmer hold of the hearts of our people than ever before. From its organization Mrs. Dr. W. C. Peirce has held the office of treasurer, and, exclusive of the contingent fund, has received \$720.25. She has truly been "faithful over a few things," never permitting a penny of the regular missionary money to be diverted to any other purpose. If expenses are to be met, the money is raised by private donations, or by passing the plate at our monthly meetings.

This auxiliary has all along been a faithful, harmonious, working Society. Our method has been very simple. We have had no fairs or festivals, only the steady, persistent *one dollar a year*.

Our monthly meetings have been well attended, and have greatly aided in keeping up an interest. These are tea-meetings, and are frequently enlivened by the presence of our pastor and other brethren. The time is pleasantly and profitably passed in devotional exercises, reading, work, and social converse, with a "comfortable supper," served at about five o'clock.

We have held annually one public meeting, our anniversary. For the coming year public quarterly meetings are to be held. At our anniversary of Nov. 13, 1875, we were favored with an address from the Rev. Mr. Ohlinger, of China. At our last one, Nov. 19, 1876, in addition to interesting official reports, two of the "Helps" furnished by the FRIEND were employed. They were the "Seven Reasons," admirably read by a young lady, and the "Plea," recited in a clear, sweet tone of voice, by a little girl twelve or fourteen years of age. Both gave excellent satisfaction, and I believe accomplished great good. But the most soul-stirring incident of the evening was the reading, by Mrs. Dr. Peirce, of a very interesting little letter just received from *our orphan*. It was the first we had heard from her, and we were so glad to learn that Ruth Wickoff was, as the reader remarked, a *real, live orphan*, and not a myth.

Our assuming the support of this far-away child came about in this wise: About four years ago, Mrs. Ruth Wickoff, a "mother in Israel," possessing a little of this world's wealth, and wishing to place it in the Lord's treasury before her departure to the better land, distributed a portion of it among several missionary auxiliaries, giving them thirty dollars each. Our Society was one of the favored few. Then arose the question, What shall be done with the money? It was decided to make it the basis for the support of an orphan in India.

Soon after, a Juvenile Missionary Society was formed here, which joyfully undertook to raise thirty dollars a year for our unknown *protégé*. Last spring, under the efficient management of a member of our auxiliary, they gave a very pleasing musical and literary entertainment, from which they realized twenty-one dollars. A

little later a superintendent for their Society was elected from ours, and under her care they are happy and prosperous. It would do your heart good to be present at one of their meetings, and hear the little ones read and speak and sing, and especially to hear them pray for their orphan. There is also, in this place, quite a successful Young People's Missionary Society. Their contributions are forwarded by our treasurer.

Our auxiliary has over one hundred members, of whom a goodly number read and love the FRIEND. The interest of all in the spread of the gospel seems to be deepening; and when we learn what has already been accomplished by the Woman's Foreign Missionary Society, we feel that we have reason to "thank God and take courage."

THROUGH Mrs. E. Fish, of the Brooklyn (O.) Auxiliary, another of the stanch societies of the North Ohio Conference, the corresponding secretary has received from Mrs. T. F. Heuts, of San Diego, Cal., some exquisite sea-mosses prepared by her with wonderful skill in form of pictures. There are three of them, valued at ten dollars, to be sold for the exclusive benefit of the Woman's Foreign Missionary Society. Framed, they will form a rare addition to any home.

DIED, in Delaware, O., Miss Mattie Albright, corresponding secretary of St. Paul's Auxiliary, a young lady of rare ability, unselfishness, Christian charity, firmness, so that her character was of marked excellence. During a year's residence in Europe she won for herself a position in cultured circles, and returned to take the Chair of Modern Languages in Ohio Wesleyan Female College. She was president of its Alumnae Association. Living well, she died in assurance of faith.

Mrs. C. A. LA CROIX.

NORTHWESTERN BRANCH.

FROM OUR MISSIONS.

A WORD FROM TOKIO, JAPAN. — Miss Schoonmaker writes of the Home we are building, and to which so many of our friends have contributed: "It is within the limits of the Foreign Concession, three miles from where I am now living. The location, one of the most beautiful and healthful ones in the Concession, affords a lovely view of one of the finest bays in the country. It is a trial to give up the hope of building outside of the Concession, right among the natives; but with the knowledge I now have, I would not dare advise buying property under Japanese name, and that is the only way it can be bought outside of the Concession.

"With Japanese helpers I hope soon to begin day-schools in different sections of the great city of Tokio.

"God's blessing has been upon this work. The group of earnest Christian girls who are the mainstay of my school is proof that the Spirit of God has been at work. The joy that fills my soul at their evident growth in love for and knowledge of the truth is greater than any words can tell. The angels might almost envy the rapture

which missionaries feel when they see dark souls lighted up by the rays of the Sun of Righteousness, and growing all radiant with the beauty of true faith.

"I shall thank God through all eternity for what He has taught me by the hard experiences of the past year. In my solitude in the midst of cares, numberless and great, how near the Saviour has drawn! With what wondrous tenderness has He proven himself Redeemer, Comforter, Companion, Friend! I feel like a little child most fondly sheltered always by the love of a tender Father. Perplexities harass me, but I look up into His face and say, 'O Father, lead me!' and peace, like a river, flows into my heart, while the tender radiance of the Divine smile brightens all my way. O, the love of God!"

BULGARIA. — Mr. Flocken speaks of our school in Tultcha as "the only Protestant Russian school in the world." Clara Proca, our Bible-woman, has visited ninety-three families during the last quarter, or rather held ninety-three prayer-meetings; for in almost every case when she visited a family, a company of fifteen or eighteen of the neighbor women would come in and listen attentively to the reading and singing and prayer.

Bulgaria is near the seat of the Servian war, but at last advices our missions were yet undisturbed. May God protect them!

At a meeting of The Woman's Foreign Missionary Society of the Fourth Street M. E. Church, Sterling, Ill., held Jan. 3, 1877, the following preamble and resolutions were adopted:—

"Whereas, God in His wise providence has taken to Himself our beloved sister, Mrs. Sumwall, therefore

"Resolved, That we as a Society hold in grateful remembrance our dear departed sister, and tender to the bereaved circle our sympathy, and also our grateful acknowledgment of the missionary bequest of \$20.00 so promptly delivered to our hands.

Mrs. BOWMAN,
Mrs. MEREDITH,
Mrs. DENNING,

Committee.

UNIFORM READINGS.

OUR friends will remember that the lesson for March is "All Christian Missions in India."

Mrs. Stagg suggests Chapter XI, Table 2, of the *Land of the Veda*, as containing considerable of the needed material for the essays. Probably every Methodist pastor can give the annual report of the Missionary Society of our church. The District or State or Branch corresponding secretary can give the annual report of the Woman's Foreign Missionary Society. A file of the FRIEND will be found most helpful. The pastors of other denominations will no doubt kindly lend the reports of their respective Missionary Societies, and the ladies of other societies will be ready to help.

The next quarter, beginning April 1, we will take up China. The essays for April will be upon its physical condition. We are glad to know that a great many of our societies are working their way through our course

of reading. We wish every member of every auxiliary would carry a course of home reading in line with our uniform lessons.

AN OPEN LETTER FROM THE CORRESPONDING SECRETARY.

Dear Sister, — The fiscal year of our Society will close the first of February. The Methodist women of the Northwest must be aroused to take hold of our work with new zeal and energy, or we shall have to cut down our appropriations for the coming year. If we could remind every lady who has ever promised to give a dollar a year to send the gospel to heathen women of her pledge, and induce her to redeem it, we should not lack money to carry our work.

Will you not help us in this?

Let what money you have on hand be sent at once to the Branch treasurer, Mrs. E. H. Miller, Evanston, Ill.

If your auxiliary has gone down, do not wait to reorganize, but stir up the pure minds of others by way of remembrance, that each may send the promised dollar for this cause.

Can you not become a life member? Have you not some friend whom you can induce to pay the \$20 life-membership dues? Cannot four or five of your ladies unite in making some servant of the church — your pastor's wife, or some other whom you delight to honor — a life member? Who will respond to this call? One new life-membership from each Society would bring to our treasury \$14,000 or \$15,000; that would be more than our Branch has raised in any one year.

The need of our work is pressing. We are building a Home for Miss Schoonmaker, in Tokio, Japan, and also one for Miss Hastings, in Pachuck, Mexico. We must send Leonora Howard, our medical graduate, to China. These three items are all that we can hope to do, beside supporting those already under our care, — and that in desolate, destitute fields, where scores and hundreds of workers are needed.

Have you a mite box? Are you training your family to save the pennies for the Lord's work? Are you a pastor's wife? Could you not induce each lady in your church to have a mite-box on her table? Tens of thousands of dollars might be gathered in that way. You can get a pretty mite box of Mrs. M. J. Hayward, 932 Indiana Ave., Chicago, for five cents. There ought to be one in the house of every friend of this work.

Do you remember the *Woman's Foreign Missionary Society* in daily prayer? If the 20,000 women who have given their names to our Society in the Northwest were to mention this cause each day in earnest supplication for God's blessing upon our missionary workers at home and in foreign fields, what blessings would come upon the work!

Pray especially for our annual meeting. It is to be held in Indianapolis, the second week in April. Attend that meeting, if possible. Let us ask great things of God. "Hitherto ye have asked nothing. Ask and receive, that your joy may be full."

JENNIE F. WILLING,

Corresponding Secretary.

186 Vincennes Ave., Chicago, Ill.

Mosaic.

— THERE are now reported to be one hundred and fourteen Protestant missionaries in Japan. In Kobe a Japanese Christian is chaplain of the city prison; the head of the Normal School for women in Tokio is a Wesleyan; a Japanese gentleman of high rank is a member of the Methodist Episcopal Church. A large store has been opened in Tokio for the sale of Bibles and other Christian books in the language of the Japanese.

— OUR girls' boarding establishments are invaluable. Rarely, if ever, does a heathen girl enter these institutions and leave them a heathen. Cut off for months from the influence of home and its surroundings, the little girl soon begins to imbibe the Christian influence of the school; she hears of Christ; she learns that there is a true way to heaven; she finds her own companions at school, many of them, walking in this way; her songs now are Christian, her lessons Christian, her prayers Christian, and she longs to be as the others; light dawns on her conscience, her perception of truth grows, and finally she requests to be baptized. Such is the history of nearly every heathen girl who joins these seminaries. On this ground, then, they are worth support.

— *Ladies' Auxiliary for Female Education (Wesleyan).*

Children's Corner.

MAKING THINGS GO GOD'S WAY.

"I THINK 't will be nice, dear mother,"

Said gentle Maggie, one night,

"When we are dead and cold and still,

And they've buried us out of sight,

To be one of Christ's ministering spirits,

Who serve him night and day,

And come sometimes to this dear, old world,

To make things go God's way."

Ah, darling! with thought so tender,

You need not wait till then;

For the Lord has ministering service

For even a child of ten.

Before your hands are folded,

And eyes shut out from the day,

Before we cry, "Dear Maggie is dead!"

You can make things go God's way.

Whenever you make the sunshine
On a darkened face to break,
Whenever a self-denial
For another's sake you make,
Whenever for the souls of the wandering,
In Jesus' name you pray,
You are being His ministering spirit,
And making things go God's way.

The world is full of Christ's children
Who have never heard of His love.
Can you nothing do to lead them
To the better home above?
With sad and darkened faces
To some idol god they pray;
O, tell them the story of Jesus,
And make things go God's way!

—Missionary Echoes.

TWO BUTTONS' WORK.

BY COUSIN ALICE.

CHAPTER I.

MISS MINTURN was quite through the regular lesson-talk last Sunday, when all at once, as if she had forgotten something, she turned around to her girls, and said, "Dears, a great preacher in New York told the women in his church one day that if they would only give up three-button gloves and go back to the old fashion of one button, the saving would amount to the support of an Orphan Asylum."

She turned away without another word, gathered up her books and went to the organ, where the chorister already stood waiting for her.

"That is a little too much," said Sadie Hamilton scornfully, "just because we happened not to have any collection in our envelope to-day."

"Well, I don't blame her one bit," answered honest little Dora, Sadie's sister. "It's been getting worse and worse every week, and I just was ashamed last Sunday when this great class of big girls (you need n't laugh — I'm old enough to be big, anyhow) only raked and scraped together the enormous sum of five cents! Why, every one of us spends four times that every week for chocolate creams."

The other girls chimed in on one side or the other, but there could n't be much done now, they all agreed on that.

"Here's the three-buttoned gloves and all the rest of the winter 'fixins' all bought and paid for," said Jessie Patton, adding, with a girl's recklessness of expression, "Orphan asylums 'll have to manage as best they can *this* winter."

But through all the talk, which, by the way, was n't in Sunday school, but on the way home, one gentle girl kept her hands folded very tightly inside her squirrel muff and her brows knitted closely as she walked along. There were only lisle-thread gloves inside the little muff to-day, but there were four new half-dollars at home in her purse that had been laid aside for an elegant pair of myrtle-green kids, just like Sadie Hamilton's. Nobody noticed that Fanny Davis had n't her winter supply, and she had n't intended they should. Her old summer gloves slipped off and on easily inside her muff, and she had managed it nicely so far, but really the gloves must be bought during the next few days. In fact, she had only waited to make sure that she liked myrtle-green better than iuk-blue.

But that Orphan Asylum! Would she really be taking from God's poor, either at home or in heathendom, if she bought the three-buttoned pair? To be sure, three buttons were altogether unnecessary, but then they were such good "style," and made a girl feel so well dressed and comfortable. All these thoughts came to Fanny Davis after the other girls had hurried homeward at their different corners, and she went on up the avenue alone. She went up the stairs to her own little room with that Orphan Asylum as much in her mind as if a dozen or more hungry little orphans were whispering in her ear of hunger and cold and nakedness and homelessness.

Right up on the wall over her mite box and right beside the little mirror was the motto Freddie had given her on Christmas, a year ago. It made her room look nice to have mottoes and pictures scattered around the walls, and so she had them; but who would have thought they would ever plague her like this? For there over the mite box in red and gold, the words kept saying themselves over till the letters grew redder and more golden every moment, "It is more blessed to give than to receive, — it is more blessed to give than to receive."

[To be continued.]

"IF YOU PLEASE, MAKE ME A CHRISTIAN."

I WELL recollect in the course of my labors a poor Hindoo youth, who followed me about the garden of the school, asking of me to make him a Christian. I said, "It is impossible, my dear boy. If it is possible to do so at all, it is possible only through the Lord Jesus Christ; to make you a Christian. Pray to Him." How well I recollect the sweet voice and sweet face of that boy when he soon after came to me and said, "The Lord Jesus Christ has come and taken His place in his heart." I asked, "How is that?" He replied, "I prayed and said, 'O Lord Jesus Christ, if you please, make me a Christian!' and He was so kind that He came down from heaven and has lived in my heart ever since."

How simple and how touching! "Lord Jesus Christ, if you please, make me a Christian!" Can you say that you have made a similar appeal in such a spirit as this poor Hindoo boy? And can you say, my young friends, that Jesus Christ has come down from heaven to live in your hearts?

— REV. DR. BOAZ, of Calcutta.

Business Department.**"HELPS" FOR AUXILIARIES.**

To assist such as are not able to obtain speakers for auxiliary and public meetings, without incurring too much expense, a variety of short addresses, poems, missionary hymns, and music have been prepared, for sale at the office of the FRIEND. Arrangements have also been made to furnish the following books for use of auxiliaries, which are both interesting and instructive:—

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"Two Cents a Week."

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"The Whole Wide World for Jesus."
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Price for Addresses, and Poems, 25 cts. each, or six for 20 cts.
Hymns and Music at the rate of 60 cts. per hundred.

NOTE.—Directions for conducting missionary meetings, pre-

pared by Miss Rulison, will be sent gratuitously to any one ordering from above list.

Card Photographs of Misses Swain, Chapin, Denning, Campbell, Green, and Mrs. Davis can be had at 25 cts. each, or \$2.00 per dozen. Minutes of the last meeting of the General Executive meeting, 20 cts. each.

Address, MRS. L. H. DAGGETT, 36 Bromfield St., Boston.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY

Includes eight associated Branches. Their territorial limits and respective Corresponding Secretaries are as follows:—

I. New England States; Mrs. Rev. C. P. Taplin, Randolph, Vt. II. New York and New Jersey, Mrs. Wm. B. Skidmore, 9 East 17th St., New York City. III. Pennsylvania and Delaware, Mrs. J. P. Keen, 1209 Arch St., Philadelphia. IV. Maryland, District of Columbia, and Eastern Virginia, Miss Isabel Hart, 176 N. Calvert St., Baltimore, Md. V. Ohio, Western Virginia, and Kentucky, Mrs. W. A. Ingham, 203 Franklin St., Cleveland, O. VI. Illinois, Indiana, Michigan, and Wisconsin, Mrs. Jennie P. Willing, 186 Vincennes Ave., Chicago, Ill. VII. Iowa, Missouri, Kansas, Minnesota, Nebraska, and Colorado, Mrs. Lucy E. Prescott, Winona, Minn. VIII. Tennessee, North Carolina, South Carolina, Alabama, Georgia, and Florida, Mrs. Rev. E. Q. Fuller, Atlanta, Ga. The Constitution of the Society provides for the eventual organization of two more branches, with the following boundaries and headquarters. IX. Arkansas, Mississippi, Louisiana, and Texas, at New Orleans. X. Pacific Coast, at San Francisco.

Any information respecting the Society may be obtained on application to any of the above-named Secretaries. Letters of inquiry are solicited.

REPORTS OF NEW AUXILIARIES.**NEW ENGLAND BRANCH.**

	Cor. Sec.	Mem.	W. F.	Sub.
Milton, Vt.,	Mrs. H. Austin,	18		
Strong, Me.,	" L. A. Luce,	34	7	
Freeman, Me.,	" A. S. Walker,	10	3	
	MRS. C. P. TAPLIN, COR. SEC.			

CINCINNATI BRANCH.**NORTH OHIO CONFERENCE.**

	Cor. Sec.
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Bigelow, (By Mrs. S. P. Jacobs.)	Miss Susan Kindig.
Bloomville, (By Mrs. T. J. Gard.)	Clara B. Freeze.
Sparta, (By Miss Lonisa Bowers.)	Mrs. Wm. Chase.

EAST OHIO CONFERENCE.

	Cor. Sec.
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Greensburgh, (Young Ladies.)	
Caldwell, O., (By Miss Kate Brawley.)	Mrs. Ada Jndkina.
Conneant, O., (Re-organized by Mrs. L. Dunnire.)	J. Stevenson.

OHIO CONFERENCE.

	Cor. Sec.
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Frazeyshburgh, O., (By Mrs. Bing.)	Mrs. Jenny Whitaker.
Irvine, O.,	Miss Lizzie Montgomery.
New South St., Zanesville (colored),	Miss Rosa Clinton.

CINCINNATI CONFERENCE.

	Cor. Sec.
Brandt Circuit Aux'y, (By Rev. D. W. Clark.)	Mrs. S. Coombs.
Spring Valley Circuit, (By Mrs. C. Lawton.)	Nelly F. Schneibly.
N. B. The colored auxiliary numbers over seventy members.	
	MARY B. INGHAM, COR. SEC.

NORTHWESTERN BRANCH.

	Cor. Sec.
Riehlend Centre, Ind.,	Mrs. Josie D. Beach.
Hiuckley, Ill., (By Mrs. E. H. Miller.)	Miss Ellen Severance.
	(By Miss Sarah Keeley.)
Indianapolis, Ind., Meridian-St. Ch.	Miss Myra Goodwin.
(young ladies),	
Indianapolis, Ind., California-St. Ch.	Miss Kate Prumborn.
(young ladies),	Mrs. H. Fralley.
Davisburgh, Mich.,	
	MRS. JENNIE F. WILLING, COR. SEC.

WESTERN BRANCH.

(Organized by Miss M. Jennie Beck, Sec. for Iowa Conference.)

	Cor. Sec.	Mem.	Sub.	W. F.
Malcom,	Mrs. A. Hnhbert,	10	4	
Ladora,	" L. W. Wilson,	17	4	
Millersburgh,	" H. O. Bates,	18	3	
Dresden,	" Henry Funk,	11	3	
West Pilot,	Miss L. A. Collingwood,	10	5	
Pleasant Ridge,	" Anna Watkinson,	12	1	
Rebel,	Mrs. Mary A. Webster,	10	5	
Amish,	Miss Mary E. Love,	11	6	
Elverside,	Mrs. P. F. Brockway,	26	3	
Love Tree,	" G. W. Olds,	14	5	
High Prairie,	Miss E. R. Wiles,	23	14	
South Muscatine,	Mrs. J. P. Cleveland,	18	3	
Sweetland Centre,	Miss Ella Heinly,			
Grand View,	" R. A. Chenoweth,	10	1	
Letorville,	Mrs. D. O. Thompson,	17	5	
Batavia,	" Joel A. Smith,	16	3	
Libertyville,	Miss Sadie Hayden,	10	3	
Blue Grass,	" Lizzie Herrick,	16	3	
	Mrs. Lucy E. Prescott, Cor. Sec.			

RECEIPTS OF THE W. F. M. SOCIETY.

JANUARY TO FEB. 10, 1877.

NEW ENGLAND BRANCH.

Maine.—Bangor, Union, Ch., \$22.25. — Bath, Wesley Ch., \$8.00. — Brunswick, \$15.00; from Mite Boxes, Mrs. Sarah March, \$3.00, Mrs. Rev. C. W. Morse, \$1.00, Mrs. Geo. C. Crawford, \$1.00 (\$20.00). — Lewiston, \$17.00. — Portland, through Mrs. Dr. Clarke, \$33.10; Pine St. Ch., \$15.86; Mite Boxes, Mrs. Eastman, \$1.50, Mrs. Burns, \$4.27, Mrs. Garney, \$2.07, Mrs. Walker, \$1.00, Mrs. J. W. Merrill, \$1.00, Mrs. Smith, \$2.75, Harry Nickerson, \$0.30 (\$28.75). — York, \$7.00; from Mite Boxes, Lillie and John Wesley Trunk, \$2.00, Eddie Sewall, \$0.54, Putnam Children, \$2.00 (\$11.54). Total, \$140.64

New Hampshire.—Claremont, \$9.00. — Colebrook, \$7.65; Mite Boxes, Mrs. D. J. Smith, \$1.25; Georgie Smith, \$0.35 (\$9.25). — Fisherville, \$20.00. — Salem, \$3.50. — West Littleton, Mite Boxes, Mrs. Chas. Hurlbutt, \$1.70; Carrie Hurlbutt, \$1.30 (\$3.00). Total, \$44.75

Vermont.—Bennington, \$9.00; Bellows Fall, \$7.50. — Colchester, \$7.00. — Montpelier, \$9.00. — Randolph, \$7.00. — Walden, \$5.50; Waterbury, \$15.35; Williamstown, \$14.00. Total, 74.35

Massachusetts.—Receipts for mosaic work and socks, contributed by Miss Gladding, Woonsocket, R. L., \$8.50; balance of collection at Quarterly Meeting, \$5.19; Athol, \$21.00. — Blandford, \$7.00; Boston, Bromfield-St. Ch., Membership, \$36.00; Life Membership of Mrs. Mallalien and Miss Bennett, \$40.00; Willie Mallalien's Mite Box, \$0.74 (\$76.74); Dorchester-St. Ch., \$27.00 (\$20.00 of which constitute Miss Julia O. Butler, of Mexico, a Life Member); East Boston Auxiliary, \$65.41; (\$2.60 of which from Mite Box); Grace Ch., from estate of Miss Martha Cole, \$1,000.00; Highland Ch., \$43.57 (\$20.00 of which is to constitute Mrs. S. F. Morse a Life Member); Tremont-St. Ch., \$20.00; Young Ladies' Society, \$130.24 (\$150.24); Trinity Ch., \$16.00; sale of photographs, \$3.00 (\$19.00); Winthrop Ch., \$14.33, Mite Boxes, \$3.63 (\$22.96); Brockton, \$50.40; Brookfield, \$10.00. — Cambridgeport, Harvard-St. Ch., Membership, \$22.00; Mite Box, \$3.68; Donations from Mrs. M. A. Lewin, \$25.00 (\$4.08); Chelsea, Walnut-St. Ch., Membership, \$9.00; Donation from Mrs. W. C. Brown, \$15.00; Mrs. F. K. Stratton, \$10.00; Miss Susie Higgins, \$5.00; Mite Boxes, \$6.89 (\$43.89); Chicopee, \$54.60; Chicopee Falls, \$6.50. — East Cambridge, \$15.77; East Douglas, \$6.25; East Pepperell, \$7.00; East Weymouth, \$14.50; — Fitchburg, Membership, \$13.00; a friend, \$5.00; Little Gleaners, \$2.00; Mite Boxes of Orrville, Wilbur, and Mabel, \$2.20 (\$22.20). — Gardner, Membership, \$4.00, Children's Mite Box, \$1.00, Life Membership for Miss H. L. Bonton, \$20.00 (\$25.00); Gloucester, Elm-St. Ch., \$10.50. — Haverhill, Grace Ch., \$38.60; "Band of Helpers," \$50.00 (\$98.60); Wesley Ch., \$22.00; Holliston, Membership, \$14.00, Life Membership of Mrs. Gill, \$20.00 (\$34.00). Holyoke (including \$1.00 from Effie Merrill's Mite Box), \$39.75. — Ipswich, \$12.25. — Lawrence, Garden-St. Ch., Membership, \$15.00, Centennial Fund, \$3.00 (\$18.00); Leominster, \$17.50. Lowell, Hurd-St. Ch., \$106.46; Central Ch., \$42.00; Mite Boxes, \$0.75 (\$42.75); Lynn, Common-St. Ch., Membership,

\$86.00, Mrs. French, \$40.00, Mrs. T. P. Richardson, \$50.00, Mrs. Rachel Tapley, \$10.00, other donations, \$30.00 (\$216.00); St. Paul's Ch. (including Miss L. M. Gowdy's Life Membership), \$84.00; South-St. Ch., \$25.00; Boston-St. Ch., \$9.00. — Malden (including \$25.00 from three ladies for education of Frances Cox, India), \$49.00, Marblehead, Miss Isabel Fish, \$1.00; Melrose, \$46.50; Milford, \$11.00. — Newtonville, Membership, \$5.00, voluntary contributor to constitute Miss M. C. Paulson and Miss E. A. Hurd, L. M., \$50.00 (\$55.00); (Life Membership previously reported for Mrs. P. A. Parker should have been Mrs. P. A. Carter); Northampton, \$35.00; North Brookfield, \$8.00. — Orange, Mrs. M. E. Mitchell, \$1.06. — Provincetown, Centre-Ch., \$74.00; Peabody, for Membership, \$3.00; from Mite Box, as follows: John Humphreys, \$0.46, George Goodwin's, \$0.62, Willie Goldthwaite, \$0.45, James Jewett, \$0.28, George Drown, \$0.85, James Whitaker, \$0.33, Ada May Davis, \$1.32, Susie Walker, \$1.18, Blanchie Tobey, \$1.00, Bertha Flanders, \$0.55, Lily Clark, \$0.47, Mabel Millett, \$0.39; Allie Estes, \$0.30 (\$11.20). — Salem, Lafayette-St. Ch., \$22.45; Max Kilvert's Mite Box, \$5.00 (\$27.45); Southbridge, \$29.00; Spencer, \$3.00; Springfield, Florence-St. Ch., \$22.00, Nellie Stutson's Mite Box, \$1.00 (\$23.00). — Waltham, \$25.00; Ware, \$10.35; Watertown, \$5.00; Webster, \$74.63; Westboro', Sophronia Carpenter, \$5.00; West Somerville, \$2.00; Wilbraham, \$32.75 (\$20.00 of this to constitute Mrs. Perrin Life Member); Winchendon, \$3.75; Winthrop, Mrs. Day, \$1.00; Woburn, \$33.62 (\$20.00 of this for Life Membership of Mrs. Hannaford); Worcester, Grace-Ch., \$27.00; Trinity Church, \$6.25. Total, \$3,063.87

Rhode Island.—Bristol State-St. Ch., \$19.24. — Newport 1st Ch., \$19.00. — Providence, Ashbury Ch., \$1.00; Broadway, \$5.25; Chestnut St., \$59.25; Hope St., \$2.50; Mathewson St., \$18.65; Mite Boxes, Mrs. Pardon M. Stone, \$2.00; Mrs. Edwin Gould, \$4.00 (\$24.65); St. Pauls, \$4.75; Trinity, \$21.50 (\$118.90). Total, 157.14

Conn.—Bridgeport, Fairfield-Av. Ch., \$16.00. — Hartford, South Park Ch., \$14.70. — New London, \$5.00; Norwich Anx'y, \$34.40; North Grosvenordale, Mrs. A. G. Anthony's Mite Box, \$3.00. — South Bridgeport, Washington Park Ch., \$26.00; Stafford Furnace, Mrs. Orin Jewett, \$1.56; Stafford Springs, \$10.00; Waterbury, \$35.51; West Meriden, \$7.50; West Winsted, \$2.00. Total, 175.67

Grand Total, \$3,656.39

Life Members.—Boston, Tremont-St. Ch. (Young Ladies' Society), Misses Mary B. Cookman, Elizabeth S. Bowman, Rosabel Plaisted, C. A. Mason, Julia K. Burgess, M. Louise Field; Bromfield-St. Ch., Mrs. Rev. W. F. Mallalien, Miss Nancy Bennett; Grace Ch., Miss Harriet Sawyer; Dorchester-St. Ch., Miss Julia O. Butler; Highland Ch., Mrs. S. S. Morse; Gardner, Miss H. L. Bouton; Wilbraham, Mrs. Rev. W. T. Perrin; Woburn, Mrs. Rev. C. H. Hannaford; Osterville, Mass., Mrs. Oliver Hinckley.

Mrs. T. A. Rich, Treas.

706 Tremont St.

NEW YORK BRANCH.

JAN. 6, 1876, TO FEB. 7, 1877.

New York.—Anbursdale, Mrs. A. J. Sanders, \$11.00. — Brooklyn, South Third St. Ch., Mrs. H. N. Simmons, \$14.50; Boonville, Mrs. Thos. Richey, \$6.00. — Candor, Mrs. G. B. Bush, \$9.50; Clyde, Mrs. Geo. H. Hoyt, \$30.00; Catharine, Mrs. U. S. Hall, \$7.60. — East Bloomfield, Mrs. Edward Steele, \$6.00; Elmira, Hedding Ch., Mrs. E. K. Weaver, \$40.00. — Hudson, Mrs. A. Behrens, \$34.50; Herkimer, Mrs. Warren Caswell, \$5.25; Hamilton, Mrs. A. J. Grant, \$5.87; Hopewell, Emory Chapel, Mrs. J. B. Gardner, \$13.16. — Marcellus, Mrs. John North, for orphan "Marcella York," \$3.00; Mamaroneck, through J. A. Fuller, from Mrs. J. M. Fuller, for orphan, \$30.00, \$5.00 each from Mrs. J. Delaney, Jr., Mrs. T. Meaghan, Mrs. T. L. Rushmore; \$1.00 each from Mr. E. Robinson (in memory of his wife), Mrs. J. Hadden, Miss M. Haight, Mrs. J. Knox, Mrs. J. H. Cornell, Mrs. S. Rushmore, Mrs. J. Hopkins, Mrs. H. Griffin, Mrs. J. Delaney, Mrs. Hitchcock, Mrs. J. Banta, Mrs. J. Purdy, Mrs. Edward Cornell, Mrs. Richard Cornell, Mrs. Ransom, Mrs. W. T. Cornell, Mrs. David Halsted, Miss C. A. Fuller; Mrs. W. A. Barker, Mrs. Elizabeth Barker (\$65.00). — New York City, Central Ch., Mrs. Wm. B. Skidmore, \$25.00 for support of orphan, "Kate Bond," \$10.00 from a Friend; \$10.00 for Mexico, from Mrs. W. H. Van Cott, \$1.00 from Mrs. Ryer (\$46); St. Paul's Ch., Mrs. Storrs, \$40.00, for Bible Woman, "Mary H. Drake," from Mrs. Joa. A. Wright; \$31.00, for Bible Reader, "Caroline D. Roberts" (\$73.00); Five Points Mission, Miss Truulow's Sunday School Class toward support of orphan "Carrie

Truslow, \$2.50. — Palmyra, Mrs. M. P. Winchester, \$9.15; Potsdam, Mrs. C. W. Lette, \$4.40. — Rochester First Ch., Carrie E. Tuttle, \$30.00 for "Anna Jones, Rochester." \$20.00, Life Membership of Carrie E. Tuttle (\$30.00). — South Hannibal, Mrs. J. Pierce, \$5.72. — Tarrytown, Mrs. Wm. D. Revere, for Bible Reader "H. W. Cobb," \$75.00; Tompkinsville, Staten Island, C. J. Haskell, \$10.00; Thousand Island Park, Mrs. A. B. Skinner, \$1.00. — Weedsport, Mrs. O. W. Burritt, \$9.00; Mr. J. C. McGrew, Ringwood, W. Va., to refund passage to India and outfit money for Miss Julia Love, \$850.00. Total, \$1,327.15.

New Jersey. — Jersey City, Mrs. N. E. Rose, \$25.00; North Carolina Conference, thro' Wm. G. Malton, \$1.40; South Carolina Conference, Prof. A. N. Cummings, \$3.00 (\$1.40). Grand total, 1,356.55

CORRECTION. — Thirty dollars received in September from Jersey City Auxiliary, credited for support of S. E. Rose, Bible Reader, should have been for support of orphan, Margarette Bartine.

MRS. J. M. CORNELL, Treas.

141 Centre St., New York.

NORTHWESTERN BRANCH.

JAN. 1 TO FEB. 1, 1877.

Illinois. — Abingdon, \$10.00; Altona, \$6.50; Anrora, \$7.10; Bement, \$7.75. — Chicago sale of Mite Boxes, by Mrs. Heyward, \$5.84, Centenary-Ch. Anx., \$10.00; Grant Place, \$20.25. — Decatur, \$16.00 (\$3.00 for Chicago Fair, \$0.50 on L. M. Miss Clara Seaton); DuQuoin (\$0.60 Med. Ed. Fund), \$4.60. — Elgin, sale of photographs, \$1.00. — Gridley, \$5.65; Grant Park, \$9.32. — Joliet, \$57.50 (\$20.50 of this amount for Fair). — Mt. Morris, \$5.20; Minooka, \$9.00; Marengo, \$9.00. — Peoria, Hale Chapel, \$12.00. — Rockton, L. M. Mrs. Eliza Austin, \$2.25. — Southern Illinois Conf., \$57.20 (\$20.00 of this amount from Little Workers, Bunker Hill). — Kenosha (\$7.15 from Little Woman's Society), \$25.64. — Tonica, \$4.30. Total, \$315.10

Michigan. Allen, \$7.00. — Clayton, \$6.00; Clarketon, \$9.00; Calmet, \$22.15; Charlotte, \$14.00; Coloma (for Misses Howe and Hoag), \$6.00. — Deerfield, \$14.00; Denton, \$8.00; Detroit, Jeff. Ave. (Miss Rowe's salary), \$10.00. — Grand Blanc, \$2.50 (of this amount \$5.00 from Gershon Lewis). — Flushing (proceeds of Test Meetings for Tokio Home), \$10.00; Fallasburg, \$5.00. — Kalamazoo, \$15.30. — Lyons, \$5.50. — Mendon, \$12.50; Manchester, \$28.00 (of this amount \$5.00 Med. Ed. Fund); Muskegon, \$10.00. — Niles, \$10.00 (of this amount \$3.50 for Fair). — Oxford, \$3.25. — Port Huron, \$8.00. — Reading, Mrs. Ann Smith, \$1.00. — South West Colon, \$5.75; South Dorer, \$3.00. South West Vienna, \$7.00 (credited by mistake to Mt. Morris); Wenona, \$11.00. Total, 246.55

Indiana. — Bloomington, \$4.00. — Goodland, \$1.37; Greenshury, 1st Ch. (Japan Home), \$40.00. — Jeffersonville, Wall-St. Ch. (Thanksgiving entertainment for Japan Home), \$48.00. — Logansport, L. M., Mrs. C. P. Wright, \$10.00; Leo, \$5.00. — New Lebanon, \$4.55. — Pine Village, \$11.50. — Wabash, \$36.25 (of this amount, \$5.00 on L. M., Miss Nettie Ferry; \$20.00 L. M., Mrs. Thomas Charles). — Zionsville, \$5.83. Total, 166.50

Wisconsin. — Dartford, L. M. Mrs. Annie Sherwood, \$3.00. — Lake Mills, \$12.00. — Menomonie, \$4.75. — North Freedom, \$4.00; Neesho, \$17.00. — Oshkosh, 2d Ch., \$6.50. Pewaukee, \$5.00; Prescott, \$4.00. — Waukesha, \$10.00. Total, 68.25

Grand total, \$796.40

EMILY HUNTINGTON MILLER, Treas.

Evanston, Ill.

WESTERN BRANCH.

JAN. 1 TO FEB. 1, 1877.

Iowa. — East Waterloo, Mrs. Cornelia Miller, Honorary Patron, for Tokio, \$300.00; Vinton, Mrs. Mary Stoves, Centennial offering, \$10.00; Danville, Mite, \$1.51; Denison, for Mrs. M. C. Ninds' H. M., \$22.80; Monroe, Rev. H. M. Sexton, Mrs. Ninds' H. M., and for Tokio Home, \$10.00; Mt. Pleasant, Life Membership, Mrs. Jennie Smith, and Mrs. L. Worthington, \$15.00; Life Membership, Mrs. R. F. Kibbens, \$9.75; Blairtown, \$2.00; High Prairie, \$7.50; Long Crete, \$5.00; Millersburg, \$1.50; Lyons, \$3.50; Life Membership, Mrs. W. H. Gibbs, for Tokio, \$3.50; Pleasant Ridge, \$2.25; Wapello, Mrs. G. W. Byrkit, Mite Chest, \$0.00; Le Mars, Rev. R. C. Glass and wife, for support of little girl in Mexico, \$10.00; Afton, \$5.00; Ashland, \$4.00, Mite Chest, \$5.15; West Liberty, \$4.75; Centerville, \$10.25, Mite Chest, \$1.20; West Branch, \$10.00, Mite Chest, \$3.32, Missionary Rags, \$1.44, sale of Photographs, \$2.55; Maringo, sale of Annual Reports, \$1.20;

Grinnell, \$4.75; Mite Chest, \$0.70; Newton, \$5.50; Mite Chest, \$0.32; Bonaparte, \$1.50; Mite Chest, \$1.15; Burlington, Old Zion, \$6.50; Mite Chest, \$1.00; Fairfield, \$7.75; Mite Chest, \$0.54; Missionary Rags, \$0.05; Montezuma, \$7.75; Mite Chest, \$2.60; Missionary Rags, \$0.30; Agency City, \$3.25; Potosi, \$2.00; Ft. Madison, \$4.00; Mite Chest, \$3.00; Oskaloosa, 1st Ch., \$4.75; Mite Chest, \$1.79; Life Membership, Mrs. Mary C. Nind, for Tokio, \$20.00; Ottumma, \$37.30; Mite Chest, \$4.04; Tokio Home, \$7.75; Spencer, Mite Chest, \$1.00; Des Moines, 5th St. Ch., Mrs. E. K. Stanley, for Tokio, \$35.00; Mrs. C. D. Miller, for Tokio, \$5.00. Total, \$825.00

Minnesota. — Winona, \$5.75, Mite Chest, \$3.38, Louisa M. Nind, Emma B. Nind, George B. Nind, and Mrs. Wm. McKinley, \$20.00 each for Life Memberships (\$80.00); the above \$80.00 for Tokio; also for Tokio, \$6.30; Mrs. Mary C. Nind, for pledge at Des Moines Conference, for Tokio, \$5.00. Total, 105.43

Nebraska. — Lincoln, Mrs. A. M. Davis, Mrs. D. B. Alexander, Mrs. J. J. Imhoff, Mrs. Rev. W. B. Slaughter, Mrs. Angle F. Newhall, and Mrs. Fred. Hovey, \$5.00 each; A. J. Caldwell, \$20.50; Mrs. Ruth Webster, \$0.75; Mrs. J. M. Roberts, \$1.00; Mrs. S. G. Owen, \$2.00; Receipts from Missionary Anniversary, \$23.75 (\$60.00). The above makes three \$20.00 shares for Tokio. Home from Lincoln; Rockford, \$3.60; Table Rock, for Tokio, \$5.00. Total, 68.60

Missouri. — St. Louis, Union Ch., for Mrs. E. K. Stanley's H. M. and Tokio, \$10.00; Pleasant Hill, Mite Chest, \$1.25; Independence, Mrs. S. E. J. Pregoley, for Tokio, \$5.00. Total, 16.23

Grand total, \$815.34

CORRECTIONS. — Cheyenne should have been credited with \$20.00 Life Membership of Mrs. W. D. Pease, instead of \$3.25. Leeds Grove should have been Leeds Grove. Name of orphan for Anamosa should have been Eliza Isbell. \$80 reported in January FRIEND from Clinton, Iowa, is to make Life Members of Mrs. C. H. Toll, Mrs. N. Santee, Mrs. Harriet Aiken, Mrs. Dr. Yeomans. Clarence was reported \$1.58; it should be \$11.58.

MRS. E. K. STANLEY, Treas.

610 Grant St., Des Moines, Iowa.

FORM OF BEQUEST AND DEVISE

TO WOMAN'S FOREIGN MISSIONARY SOCIETY.

BEQUEST. (Personal Estate). — I give and bequeath to the Trustees of the Methodist Episcopal Church, incorporated under the General Laws of the State of Ohio, the sum of _____ dollars, in trust, to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

DEVISE. (Real Estate). — I give and devise to the Trustees of the Methodist Episcopal Church, incorporated under the General Laws of the State of Ohio, all that certain [here insert a short description of the land, house, or other real estate], with the appurtenances, in fee simple, in trust, the same to be held for the benefit and applied according to the directions of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

NOTE. — Prompt notice of all bequests and devises should be given to the Corresponding Secretary of the branch within whose territory the donor resides, and by her to the Rev. Luke Hitchcock, D. D., Treasurer of the Trustees of the Methodist Episcopal Church, Cincinnati, Ohio.

THE HEATHEN WOMAN'S FRIEND.

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